

The Messenger

"As the Truth is in Jesus."

VOL. LI.—NO. 32.

PHILADELPHIA, WEDNESDAY, AUGUST 16, 1882.

WHOLE NO. 2495.

THE MESSENGER.

ISSUED WEEKLY

PUBLICATION BOARD

OF THE

Reformed Church in the United States

REV. P. S. DAVIS, D. D.,

Editor-in-Chief.

OFFICE, 907 ARCH STREET

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Poetry.

AND AS YE GO—PREACH.

Preach * * the preaching that I bid thee.—Jonah iii. 2.

Hast thou no place to work within
The vineyard of the Lord;
Is there no spot in all the field
Where thou canst drop the word?

It may not be what thou wouldst choose;
Let God's choice rule thine own,
Its wisdom thou wilt own with joy
When life's short work is done.

Preach as ye go, preach everywhere!
It is thy Lord's command!
The seed that beareth hundred-fold
Perchance is in thine hand.

Thy hand is weak—the soil is hard—
And Satan bars the way;
Aye! but One mightier far than he
Walks with thee day by day.

His breath brings life, and bloom, and fruit,
He merely bids thee sow;
And which shall prosper—this or that,
It is not thine to know.

Ah, 'tis but little we can do,
God asks no mighty thing;
The strength to work, the grand results,
Are all His minist'ring.

—Faith Songs.

Communications.

For The Messenger.

THE PROGRESS OF THE PEACE MOVEMENT.

Dr. L. H. STEINER:—Dear Brother:—By *Liturgical Freedom*, or Freedom in Worship, I mean (in this discussion) that we ought to make provision that there should be allowed, within certain limits and bounds, a freedom to ministers and congregations, to make use of for the worship of God and the edification of His people, of different forms, modes and arrangements, according to circumstances, traditions and preferences. While a Book of Worship (or Liturgy) should be prepared, honored and obeyed, yet this book itself should provide for and explicitly allow this liberty in the details of worship. This is the view to which I have gradually approached in my thinking, as the true way to a practical peace and unity (a unity in diversity; not a uniformity excluding all diversity.) I am confirmed in it, day by day, by my observation and experience. Perhaps this view may be new, and even startling to some minds. To what conclusion you have been brought I will not venture to say; nor can I speak for other members of the sub-committee; nor can I speak for any party. I can only speak for myself. But I wish to call calm and considerate attention to the matter.

I say, that the thought of such freedom, according to which one congregation might order its worship altogether on the extempore plan, while another might be allowed to use a prescribed form (approved however by General Synod, and in accordance with the doctrines and customs of the

Church,) may be new and startling to some minds. There is a great charm in unity. I feel its power as much as any man. The thought that all the members of the communion, East and West, German and English, worship in one uniform way prescribed by the Church, is one attractive to the mind and heart. Indeed, it has been taken for granted, all along, and by both sides, that of course we must strive after this one uniform order, (which shall be the very best of the kind, and the very flower of the ages,) but the difficulty has been that we cannot just agree as to what this order shall be. We are divided into conservatives and progressives, the liturgically inclined and the followers of the traditional usages unaltered. We have disputed about it for a quarter of a century. We have now agreed to come together, in the way of a sort of compromise. But still, at the bottom of this compromise movement there lurks the idea, that we must and can have only one uniform order; that there must be a uniformity in worship (as respects both Liturgy and Hymn Book,) throughout the whole Church; and that the business of our committee now is, to meet, again and again, to discuss, to investigate, to agree, until we can settle down on a uniform order, which shall be one and invariable for all our churches. It is this idea that I wish to bring to the consideration of thoughtful minds. Such an enforced uniformity is apt to degenerate into a mechanical uniformity of no particular value, so far as I can see, and it stands strongly in the way of a cordial agreement of the spirit in matters of worship.

How great a hold this fixed idea has had on all our minds, may appear from a little historical retrospect. All our liturgical movements have started from one fountain. In East Pennsylvania Classis, over 30 years ago, the late Dr. Max. Stern, offered a resolution, which was adopted, asking Synod to appoint a committee on the Liturgy, on the ground that there were differences then existing (especially in Pennsylvania,) in the manner and order of worship, and the labors of this committee might bring in uniformity in place of these differences. It was taken for granted, as a thing understood of itself, that it was of the highest importance that there should be but one mode and order of worship. And in the whole progress of the movement, down to the Provisional Liturgy, and later to the Revised Liturgy, and even to some extent to the Western and German Liturgies, this was quietly assumed as a thing to be desired, and that the work must go forward on that basis.

But the actual posture of affairs at present has forced upon us the consideration of the questions, whether such uniformity is attainable? Whether it is really desirable? And here I unhesitatingly reply (as I did in some former articles in the *Christian World*), that I do not believe that such uniformity is in itself necessary, nor at present attainable, nor in fact, desirable, even if it were in reach. This point I think we will have to examine before we can considerately weigh the work of the committee on the Liturgy.

Yours in Christian bonds.

J. H. G.

For The Messenger.

IN THE INTEREST OF PEACE.

L. H. S. TO J. H. G.

I have read with much interest the letters which you have addressed me in the *Messenger*, one of them in advance and through courtesy. By inheritance, sympathy and conviction earnestly attached to the Reformed Church, I had longed for a cessation of the strifes that had grown out of what should only have been a fraternal discussion of doctrines and usages, and yet when I was unexpectedly called from active secular work to take a place on the Peace Commission, I had but little hope of the happy result that was afterwards reached. The movement had been instituted by the highest court of the Church, not in the interest of any party, but with the conviction that out of it, in some way, would come harmony. The deliberations of the Commission at Harrisburg were free from any taint of personality and were in-

deed full of brotherly consideration. Finally they resulted in conclusions that were unanimously adopted by the Commission, and afterwards approved with marvellous unanimity by the Church. We stood on the broad platform of the Holy Scriptures as interpreted to us doctrinally by the Heidelberg Catechism. There might be differences in the interpretation of some of its doctrines, just as in Scriptural exegesis, since the Reformed Church has never proposed to deprive its members of the right of private judgment, but there could be no doubt as to our unshaken loyalty to the Catechism and our earnest attachment to its precious teachings.

Our intimate association at Harrisburg was of great service in bringing us to recognize the right of each other to individual opinions arising from peculiarity of mental constitution, geographical position, relations to different communities and congregations. Moreover, the very warmth of previous discussion, when hostilities ceased (and who, possessed with an earnest love for the whole Church, dare now propose to renew them) made us eager to stand side by side under the flag of peace which we had, with such unanimity, thrown to the breeze.

The Church, cheerfully accepting the work performed by the Commission, has entrusted it with still another task, needed to complete the peace movement. The Commission has been authorized to prepare, from the rich materials heretofore gathered by earnest men, a directory of worship that should be of authority to all her members. It has received no specific instructions, because it was felt better to entrust the task to those who had been already brought—as I firmly believe—under divine guidance, to such satisfactory conclusions. With this large liberty, the Commissioners—representing different shades of opinion and presumed to have burst the bonds of party or faction, if they were ever bound by them before—are now called upon to face the question of a Directory of Worship that shall meet the peculiar needs, not of themselves, but of the Church as at present constituted. A spirit of conciliation has already been manifested, such as might have been expected from men, who have come, through the intricate mazes of controversy, into the open sunlight of common recognition of Christian doctrines.

Now, are we to construct a Procrustean bed into which must fit all shades of liturgical taste? Must we strive for the attainment of unity through unbending uniformity? Are we to ignore the differences in our intellectual and aesthetic culture, that cause us even to construct our houses of worship differently, to plan their internal arrangements differently, to adopt different methods of carrying out practical Christian work in our respective congregations, to develop and employ peculiarities and plans based upon the habits and manners of the communities in which we live? In fine are we to strive after a monotonous uniformity, such as even the Roman Church, with its stupendous power, has never been able to impose upon all its members? For one, and speaking for myself alone, I do not believe that such an inelastic directory would be satisfactory to, or advance the best interests of the Church, whose prosperity we have at heart. I do not think it would admit of that free play of individual and congregation life, which is especially conducive to healthy, energetic vitality in this country. I do not think it would aid in intensifying the charitable activity which is now beginning so happily to manifest itself in missionary and other Christian work in our Church, but on the contrary, would tend to crush the energy which the conclusions of the Peace Commission had caused to show itself on all sides.

From the foregoing you will see that, through the lessons learned during these years of earnest contention, I have arrived at a conclusion somewhat similar to that which you state in your letter. I also believe in Liturgical Freedom within fixed limits. By this I mean that the offices prepared for the Church, while they should properly set forth certain definite requirements, yet may allow deviations in certain details to suit the peculiar tastes and customs of congregations, and to meet circum-

stances that may from time to time make such deviations from the *ipsissima verba* of the set form desirable. Some rubrics should read 'shall,' but many could properly be expressed by 'may.' And this is probably specially necessary in the office provided for the regular service on the Lord's Day. The constitution of the Church defines what should be the constituent portions of its public worship. Now, while it is desirable that these constituent portions should be provided for in a form prescribed and approved by proper Church authority, yet there should be liberty given to substitute in its details such equivalents for some of these, as may be found best suited for edification in particular congregations or on special occasions, such equivalents being introduced in a free (that is extempore) way or otherwise. It is practicable to construct offices so as to admit of this species of liberty, without violating decency or good order. Does not some such liberty as this prevail throughout our Church at the present time, so that even those who find the use of liturgical services conducive to edification in the regular worship of the sanctuary, are not willing to surrender their right of substitution when their judgment may so direct, and those who use extempore prayers will not hesitate to emply the words of others or old forms that have found a place in their memories, when these embody the ideas they desire to express? And with such experience of liberty, is not our Church an order-loving Church, waking up now, so to speak, from a dreamy past, striving to lay aside, for a while at least, abstract discussions and to learn what her members should do for themselves and for their Master's kingdom on earth.

Is it not a fact that even the Protestant Episcopal Church is now showing some desire to introduce elasticity in her services, time-honored and dear to her members as the offices in the Book of Common Prayer must be? And do we not hear that, in the Church of England, the Archbishop of Canterbury and other functionaries in her hierarchy are now even considering the question, whether they may not in some way embrace within her limits "the Salvation Army" with its startling methods of revivalism and seeming caricatures of religious worship? If the tendency in Churches, that have moved and had their being in the element of unvarying forms, is towards greater liturgical freedom, surely there is little probability of the Reformed Church in this country being content with a lack of it. She has always been an advocate of freedom, has found her greatest happiness and prosperity in its exercise, and need not now be deprived of its advantages. Congregational peculiarities and tastes must be provided for, within whole-some limitations, so that all can work to gether in the best possible way for the good of our particular denomination and the Church at large.

You have reached conclusions in your discussion somewhat similar to those, which my practical consideration of the subject has brought me. Starting from very different stand-points we have reached these by different roads, because, I believe, we have been looking to the permanent establishment of peace within our borders rather than to any paltry victory of those with whom we have specially sympathized and acted. I shall be happy to hear from you further on this subject, believing that every honest contribution to the permanent establishment of peace in the Church is entitled to hearty recognition from ministers and laymen. Those who would throw obstacles in the way of the success of the peace movement assume a fearful responsibility, and will find but little aid and support from the membership of the Church. Anxiously awaiting a further presentation of your views, I am yours in the bonds of Christian peace.

For the Messenger.

FROM OUR MISSIONARY IN JAPAN.

MISSION HOUSE, Tokio, Japan, }
July 3d, 1882. }

Dear Doctor:—I have a few moments which I want to use to let you know how we are getting along with our work. I have now preached four sermons. The three first Sundays it rained very hard, but we had the first time twelve to hear us, the second time we had twenty, and the third time twelve, and last Sunday, it being fine, we had eighteen, with from fifty to sixty at the doors, which we call comers and goers. These people are on their way to business, and as they go by they stop for a few moments, and if they are interested they remain a longer time. I do not care to have these people come in at first, for they break up the meeting by

going and coming during service. They are invited to come the next Sunday, and if they come in it is expected they will remain until the service is through. I don't want to deny any the Gospel, but I think we ought to try to keep the congregation undisturbed. It being hot weather now, it is advisable not to work too hard at the outset, so we have opened our station very quietly, not even making any effort to have people come. I prefer having only a few in the beginning and working up. Our doors are closed to make it as private as possible. The sliding doors are made of thin paper, and these we slide back enough to get ventilation, and through these openings the people outside hear.

I spoke in my last letter of our location. Our house is very small. It is an ordinary Japanese house of three rooms, 12x8, which lower rooms are thrown together by removing the sliding doors. In the back room I have a little standing desk, and by the side of it two chairs, one for myself and one for Mrs. Gring, and my audience sit on the mats with their feet under them—a fine way of disposing of them. We have Japanese hymn books, which were translated by some of the missionaries. Then we have Bibles which we lend to those who wish to read for themselves, and also the Heidelberg Catechism in Japanese, which I lend to any who wish them.

We open every Sunday morning at 9½ o'clock. We have our rikisha, with two men dressed up in their usual equipments, broad bamboo hats, short trousers to the knees, and straw sandals on their feet. One of these takes the shafts and the other with a rope fastened to the shafts goes on ahead. It takes us about half an hour to go to the place, and when we get there we find my teacher and his wife already waiting. As soon as our arrival is known they throw back the sliding doors, and the men draw up close with the rikisha, and we step from it into the house without touching the ground. My old teacher and wife are now very busy taking our wrappings and disposing of them. After everything is put away then is the proper time to make the morning salutations. A Japanese will enter the room, deliberately dispose of his wrappings, and then sit on the floor before taking the least notice of anybody until he touches the floor.

After having all things ready, I have a short season of prayer, and then we begin by singing the hymns we selected at home. We sing one or two, and during this time the audience gathers. If, when we come and find no one present, we are not discouraged, for this is no sign of what kind of an audience there will be. It is remarkable how soon people gather in after singing several hymns. I have prayer in Japanese; then we sing, and then I preach. I have my manuscript before me, written by my own hand, in Chinese. I sometimes read my sermon and at other times not, but in either case I feel free to put in sentences thought of at the time. My first sermon was about ten minutes long, about the "only true God and His creation." My second about Jesus Christ, the Son of God. The Japanese think, when you speak of the Son of God, that God must have a wife, and this must be one of the things to meet at once. My third sermon was from John's Gospel, iii. 16, "God so loved the world," etc. My fourth sermon was on the creation of man and the cause of sin in the world. It is one of the most difficult things to make these people feel that they are sinners. This is the sad consequence of a long reign of sin in the heart. It finally obliterates all sense of it.

My fifth sermon is to be the answer to the objection of these people that it is not right to abandon the customs of their fathers. This is one of the obstacles in the way of receiving the Gospels. They say our fathers were good people, and they knew nothing of this Gospel, and we have no desire to be better than they. They are very much like the chief who came to St. Willibrod during his labors in the island of Heligo and in the seventh century in Europe. Their chief approached the baptismal font, but stopped on the way to ask the bishop whether, if he received the rite, he might hope to meet in heaven his Frisian ancestors or whether they were in that place of torment of which he had been told. Do not deceive thyself, was the prelate's uncompromising reply. In the presence of God assuredly is the ordained number of God's elect. As for thy ancestors, the chiefs of Frisia, who have departed this life without baptism, it is certain that they have received just sentence of damnation. Whereupon the chief drew back from the font, preferring, he said, to join his own people, wherever they might be, rather than sit down in the kingdom of heaven. The Church has advanced to a better and clearer interpretation of the Sacred Word. We have a better word to give to such inquiries from the heathen. These people have a deep love for their ancestors.

Mrs. Gring enjoys going along to start the hymns. She enjoys this as much as I do preaching. A. D. GRING.

Family Reading.

ADORATION.

All thy works shall praise Thee, O Lord.—
Psalm cxlv. 10.

God hath His solitudes, unpeopled yet,
Save by the peaceful life of bird and flower,
Where since the world's foundation He hath
set
The hiding of His power.

Year after year His rains make fresh and
green
Lone wastes of prairie, where, as daylight
goes,
Legions of bright-hued blossoms all unseen
Their carven petals close.

Year after year unnumbered forest leaves
Expand and darken to their perfect prime;
Each smallest growth its destiny achieves
In His appointed time.

Amid the strong recesses of the hills,
Fixed by His word, immutable and calm,
The murmuring river all the silence fills
With its unheeded Psalm.

From deep to deep the floods lift up their
voice,
Because His hand hath measured them of
old;
The far out-goings of the morn rejoice
His wonders to unfold.

The smallest cloudlet wrecked in distant
storms,
That wanders homeless through the summer
skies,
Is reckoned in His purposes and forms
One of his argosies.

Where the perpetual mountains patient wait,
Girded with purity, before His throne,
Keeping from age to age inviolate
Their everlasting crown;

Where the long-gathered waves of ocean
break
With ceaseless music o'er untrodden
strands,
From isles that day by day in silence wake,
From earth's remotest lands—

The anthem of his praise shall uttered be;
All works created on His name shall call,
And laud and bless His holy name, for He
Hath pleasure in them all.

—Sunday Magazine.

A SERMON OVER A MENDING-BASKET

BY MRS. MARGARET E. SANGSTER.

"I am perfectly worn out with my mending and darning," sighed Mrs. Hillman, as she wearily lay back for a moment in her easy-chair. It had grown too dark to see where to set the careful stitches, and the thrifty housewife could not bring herself to light the gas at a quarter to five.

"The days are so short now," she said, "and the children go through so many clothes. John is awfully hard on his socks and Bridget manages to tear off strings and loosen buttons in a most heart-rending way. I have no time for anything. I would have enjoyed going to the matinee this afternoon, but two things kept me at home; one, that it seemed so extravagant to spend fifty cents on a ticket for two hours' pleasure; and the other, this never-ending, still-beginning task. Aunt Mary, do say something I want comforting."

The placid, elderly lady, who sat by the cheery, open fire, had listened patiently to the plaint which she had heard so often before. She was thankful for the winter twilight which gave her niece the chance to fold the busy hands at least for a few minutes; and she thought, as she had thought at other times, that here was the opportunity for giving a little good advice.

"Milly," she said, "I feel like quarreling with your economy. John says he is doing so well this season, and he certainly is making the house wonderfully pleasant, bringing in new books and magazines daily, and restraining you from no possible enjoyment; yet it seems to me that your life grows harder, narrower, and more monotonous every year. You are a slave to your anxiety for the material well-being of your family. Pardon me, dear, for speaking plainly; but I fear you are robbing your dear ones of yourself. You are losing your freshness and vitality. The house shines with cleanliness, and the wardrobe of every Hillman, from papa to the baby, is a marvel of good taste and beauty. But, meanwhile, you are impoverishing your own mind and soul. You love music, but it will soon be a lost art to you. You like books, but you never open one. You do not know the least thing about politics, new inventions, discoveries, philanthropic progress, or anything, in fact, which the world cares about. In consequence, John is unconsciously, dear fellow! ceasing to look to you for sympathy or companionship, except about domestic affairs. You are letting a mending-basket interpose itself between your life's happiness and you. No! don't light the lamp yet. We can talk more freely in this fire-glow, and I've been longing for the chance to admonish you ever since I came to make this visit."

"Aunt Mary, much of what you say is true. I acknowledge it. But where is the remedy? There are my six children—six solid facts. I must oversee their studies, attend to their practicing, take them to the dentist, keep a watch on their associates, and to crown all, make and mend their clothing. I keep but one servant; and, if I were to engage another, my neighbors would think I was proud. I don't see where the time is to come in for music and culture. John likes a good dinner, and I'm afraid he would rather have it than manage with

a poor one, even with an intellectual wife to serve."

"As for the dinner question, that is a side issue, said Aunt Mary; "but I did not begin this conversation without having a way of relief in my mind's eye. Why not engage a competent woman to come here every week and assail this mountain of mending? Yesterday I was calling on my Sunday-school class. You have heard me speak of the Lathrops? They are plain, self-respecting people, who support themselves by sewing for families who employ them to make underclothing, sheets, pillow-slips, etc. It was not long before I saw that Susy Lathrop was feeling very depressed; and a few questions which I, being her teacher, was able to ask without indecency, revealed to me the state of the case. The Mitchells, on N— Street, have always given Susy a great deal of sewing; but this winter two of the young ladies, thinking they would like to earn some money for themselves, have petitioned their mother to employ and pay them, and save the expense of a seamstress. I suppose Mrs. Mitchell reasoned as people usually do, that it was well to keep the money in the family. At all events, it has taken away poor Susy's bread and butter."

"It seems praiseworthy in the girls," said Mrs. Hillman, rising and striking a match. "I really cannot waste another second," she added, apologetically. "I have often heard you say that every woman ought to be able to earn money."

"In this instance, it is not praiseworthy, but thoughtless. The Mitchells have more than they know what to do with; and if they desired to earn something, should have tried in the line of embroidery or artistic work of some kind, which they should have sold in the open market at the Decorative Society or elsewhere. It is culpable for rich women deliberately to take work out of the hands of those to whom work is a necessity—meaning food, fire, blankets and honest independence."

"You blame me, Aunt Mary, I fear, for what I have looked upon as a virtue. I have always tried to act on the principle that a penny saved is a penny gained. To procure extra household service, or extra assistance with my sewing, apart from dress making, has never entered my head. And as for making it a rule to indulge my individual preferences and tastes, why I could not be so selfish."

"It would not be so selfish, dear; but I want to speak of something else. A while ago, you remember that Artie and Kitty were contending over the possession of a toy in the next room. You spoke to them once or twice, but they did not stop their dispute; and finally you sprang up in your impulsive way, gave Kitty a good shaking, and put Artie in the corner—speaking to both in a tone which you would not have used had you not been almost at the end of your strength, with every nerve jarred."

Mrs. Hillman blushed. "I've been sorry for the poor little things all the afternoon. Kitty looked at me with such big, frightened eyes, as if she thought I meant to whip her; and Artie pouted and scowled so. He ought to have been whipped, I do believe."

"You know, Milly," said Aunt Mary, smilingly, "that I think whipping is occasionally needed for some children, just as some require a dose of castor oil now and then. But I firmly believe that many a poor little creature is punished just because its mother must have a safe and convenient escape-valve for her own irritation. My plan of a mending-woman, who should regularly relieve you of that care, and of a sewing-woman, who should come once or twice a week and lift the weight of work from your shoulders, would leave you free to study, read, and play with your children, and to keep abreast of the current affairs of the day, so that you would be a better companion for John."

"And you want me to hire Susy Lathrop, I suppose."

"Susy or somebody else. More and more I am coming to see that society is interdependent, that we are all members one of another. I think women who are providentially above the need of exercising a narrow economy do wrong when they practice it. In hard times, the wealthy should not share in the general retrenchment, but should spend a little more generously than their wont; and in easy times comfortable middle-class people should treat themselves to a little luxury, for the sake of those a step below them in the social scale. And in order to give help in the only way that is neither alms nor patronage, it is my conviction that a Christian woman should go without feathers and frol-de-rols, and cut off some superfluities of trimming and adornment, so that she may have it in her power to fulfil the law of love to a struggling sister."

"Aunt Mary," said Mrs. Hillman, putting away the basket with an air of resolution, and going to the mirror to give a touch to her hair, "I will call on the Lathrops to-morrow; I will read a half hour this evening; I will attend the matinee next week; your missionary effort has not been in vain."

"I'm so glad, little woman," said Mr. Hillman a few weeks later, "that you are finding time for recreation as well as for work. There was a spell when I began to think my wife was drifting away from me, and I was afraid there wasn't any way to help it; but now you are the best housekeeper that ever was, and somehow, notwithstanding our six children, we are living our honeymoon over again."—*Christian Intelligencer.*

"If we measure distance by time," says Spurgeon, "we are not far from home."

TOO CHEAP.

A preacher of the Gospel had gone down into a coal mine, during the noon hour, to tell the miners of that grace and truth which came by Jesus Christ. After telling them the simple story of God's love to lost sinners—man's state and God's remedy, a full and free salvation offered, the time came for the men to resume work, and the preacher came back to the shaft to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation. The man replied: "Oh, it is too cheap; I cannot believe in such a religion as that!"

Without an immediate answer to his remark, the preacher asked:

"How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no; only a few seconds!"

"Well, that certainly is very easy and simple. But do you not need to help raise yourself?" said the preacher.

"Of course not!" replied the miner.

"As I have said, you have nothing to do but get into the cage."

"But what about the people who sunk the shaft, and perfected all this arrangement? Was there much labor or expense about it?"

"Indeed, yes; that was a laborious and expensive work. The shaft is eighteen hundred feet deep, and it was sunk at great cost to the proprietor; but it is our only way out, and without it we should never be able to get to the surface."

"Just so. And when God's Word tells you that whosoever believeth on the Son of God hath everlasting life, you at once say, 'Too cheap!—Too cheap!' forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the price being the death of His own Son."

Men talk about the "help of Christ" in their salvation—that if they do their part, Christ will do His; forgetting, or not seeing, that the Lord Jesus Christ by Himself purged our sins, and that our part is but to accept what has been done.

GIVING.

"Brother Thomas, I am out to-day with my list, raising subscriptions to our pastor's salary."

"Well, deacon, you are late about it; you ought to have finished this work before the year began. How did you happen to put it off so long? It is not treating either the church or the pastor right."

"Never mind that now. I want your subscription; won't you put down \$25? You'll never feel it."

"No, sir; I'll do no such a thing. I'll never give to the Lord what I 'never feel.' Did He not feel what He did for me? Give me your list."

"A hundred dollars? Brother Thomas you are a good man, and cannot afford to give so much; change it to fifty."

"No, sir; let it stand. I have to work hard for every cent I get, but all I can do would not begin to pay even the interest on what I owe the Lord. Of course it will pinch me to raise it, but the thought of Gethsemane and Calvary will make the pinching pleasant."

"Well, have it your way. Good by. (Alone.) It will never do for \$100 to stand opposite his name and only \$50 opposite mine. I must make mine at least \$100."—*Central Baptist.*

LOVE'S WORK.

A century since in the north of Europe stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light striking through a slanted window revealed its matchless features. And ever after, year by year upon the days when, for a brief hour it was thus illumined, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, his face upturned to this other marvellous face, which he had wrought there—the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face they said, "This is the grandest work of all; love wrought this!"

In the great cathedral of the ages—the Temple being builded for an habitation of God—we shall all learn some time that love's work is the grandest of all.—*J. L. Russell.*

IN THE WRONG PLACE.

Wherever a Christian cannot carry a clear conscience and his Master's smile he is in the wrong place. I do not care how strong the inducement to go there, or how attractive the bribe which the tempter offers, if conscience rebels—if conscience whispers a doubt as to the rightfulness of going—then stay away. If we are at all, let it be on the safe side. But a Christian it be on the safe side. But a Christian never does "err" when he obeys his conscience and honestly aims to please his

Master. The real error and backsliding commonly begin when we begin to hush the memories of conscience by saying, "O, I will just go for this once;" or, "Everybody else goes; why may not I?" or, "If I do go, it won't be noticed." These are the smooth excuses which the devil always has ready for a Christian professor when he is strongly tempted toward the ball-room, or the sensual entertainment, or the convivial frolic of some kind. The place where he would not be expected is the very place where he ought not to be. Let the "lovers of pleasure more than lovers of God" gather to the carouse, or to the play, or the wine feast, if they will; but Christ's smiles never beam upon one of His followers in such places. The eye that looked upon Peter until Peter shrunk away to hide his bitter tears, often falls upon the inconsistent Christian who is spending an evening in bad company.—*Exchange.*

WOMEN AS CLERKS.

The London *Daily Telegraph* says: "There are many advantages in women clerks. They are found to be punctual and docile. Their good conduct and decorum after office hours insure a steady attendance not broken in upon by 'Derby headaches' or the drowsiness that follows nocturnal dissipation. They have not that genius for getting into debt which is an indication of superiority displayed by their male colleagues. It is also worthy of note that the sluggishness of promotion, which is one of the difficulties of all official careers where men are concerned, is got rid of in the case of women. No matter how closely they may restrict themselves to their work from ten to four, the clever, clear-headed, vigorous young girls who are Government clerks are ready enough for society in the evening. They enter it with freshness of feeling, because they have honestly earned relaxation, and the fact that they are pecuniarily independent enables them to meet men frankly and on equal terms. Their very success in examination and in office life implies their quickness, brightness, and good health, and these are the qualifications that tell in a sweetheart and wife as well as in a post-office clerk. The result is that they get married off with reasonable celerity, and thus the official field is kept clear by the weeding out of brides, who relinquish red-tape for orange-blossoms, new girls coming in to take their places."

THE CHILDREN'S COUNTRY.

BY ELLEN M. H. GATES.

She is sitting very silent in her little crimson chair,
With the flicker of the firelight on her pretty golden hair;
And all pleasant things surround her; but her thoughts are elsewhere.

For these little lads and lasses have a country of their own,
Where, without the older people, they can wander off alone,
Into dim and distant regions, that were never named or known.

They are wearied with the questions, and the running to and fro,
For some one is always saying: "You must come," or "You must go."

"You must speak and write correctly, sitting, standing, thus and so."

So they turn at any moment, from the figures on their slates;
And the names of all the islands, and the oceans, and the states
Are forgotten in a moment when they see the shining gates

Of their own delightful country, where they wander as they please
On the great enchanted mountains, or beneath the forest trees,
With a thousand other children, all entirely at their ease,

Oh, the happy, happy children! do they wish for anything,
Book or bird, or boat or picture, silken dress or golden ring?
Lo! a little page will hasten, and the treasure straight will bring.

It is strange the older people can not find this land at all;
If they ever knew its language, it is lost beyond recall,
And they only, in their dreamings, hear its music rise and fall.

Oh the riches of the children with this country for their own!
All the splendor of its castles, every flower and precious stone,
Untill time itself is ended, and the worlds are overthrown.

—St. Nicholas.

HENRY CLAY ADMITTING THE POWER OF RELIGION.

Miss Martineau was a famous rationalist. She once visited this country. During her visit she was introduced to Henry Clay, and in the course of conversation she spoke most lightly of practical religion. Here is his reply:

"Miss Martineau, I do not know practically about what the churches call religion. I wish I did. But I do know of its effects. In the neighborhood of my home were two very estimable families who in years past fell into what is known as a 'Kentucky Feud,' which means that as often as any of the embittered parties met at a fair or public meeting there was a probability that

the fray would begin, and it was as likely to kill the innocent as those in the strife. The neighbors did everything in their power for reconciliation. I did all in my power with the rest; but all was vain. The killing went on until one of the denominations, known here as the Baptists, held what they call a 'basket meeting,' and had what they call a 'revival,' and these belligerent families were converted, as they say, and they have lived on the best of terms ever since, a blessing to the whole community. I tell you, Miss Martineau, that whatever will change a Kentucky feud into loving fellowships so soon and effectively is of God. No power short of His could do it."

QUEER TEMPERANCE LAWS.

Russia has made the following curious effort to regulate the liquor traffic:

There is to be only one liquor-shop in a village, and where two or three villages are almost contiguous, the one shop must suffice for their combined inhabitants. The publican must be a native of the village, must be appointed and paid by the common council, and must sell food as well as liquor. If he allows any person to get drunk, he is liable not only to dismissal, but to fine and imprisonment. If any Russian village is reported to the authorities to be addicted to drunkenness, the sale of liquor may be interdicted for as long a period as may seem necessary.

The Queen of Madagascar has ordered the framing of a prohibitory law in her dominions "forbidding the manufacture or importation into her territories of alcoholic liquors. A breach of this ordinance will entail the forfeiture of ten oxen and ten dollars fine. If the penalty cannot be paid by any offender, it must be worked out at the rate of ninepence per day."

Be not embarrassed by that common idea which precludes the hope of victory over sorrow, fear and sin in the present life, but have faith enough to subdue the fears, the agitations and the injustice of nature.

Selections.

God will not leave us if we do not leave Him.

Consideration is the first step toward conversion.

If our troubles do not drive us from our duty to God, they should not drive us from our comfort in God.

There is no word so sweet as the Saviour's, "Come unto Me." There is no act so full of peace and joy as obedience to it.

Anne of Austria said to Richelieu, "Sir Cardinal, God may not settle accounts every day, but He settles them all at last."

"What think ye of Christ," is the question on which as on a pivot, all the great issues of time and eternity turn. Its influence turns every way, and all the issues of Life and Death await the answer we give it.

A tiny rift within the lute
May sometimes make the music mute.
By slow degrees the rift grows wide,
By slow degrees the tender tie—
Harmonious once—of loving thought
Becomes with harsher measures fraught,
Until the heart's Arcadian breath
Lapses thro' discord into death.

—Paul H. Hayne.

God's treasury where He keeps His children's gifts will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them.—*Fenelon.*

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.
Ill that He blesses is our good;
And unbest good is ill;
And all is right that seems most wrong,
If it be His sweet will.

Useful Hints and Recipes.

POTATO PUDDING.—To one quart of boiled milk add gradually one quarter of a pound of potato flour well pulverized, one quarter of a pound of sugar, and a little butter. When cold add three eggs, and bake half an hour.

FLORIDA WATER.—Dissolve half an ounce each of oil of lemon, oil of lavender and oil of bergamot, and half a drachm each of oil of cinnamon and oil of cloves in a quart of the best deodorized alcohol. Add two quarts of filtered water and bottle for use in the toilet.

EGGS FOR BREAKFAST.—An appetizing way to serve eggs for breakfast is to scallop them. Boil them hard, chop them not too fine. Line a pudding dish with a layer of bread crumbs, then a layer of cold boiled ham, or bits of fried ham chopped fine, then a layer of eggs, and so on until the dish is full. Moisten with cream and a little butter, season with pepper and salt, set in a hot oven for ten minutes, or longer. When thoroughly heated take out and send to the table in the dish, or on slices of buttered toast. Pour a little boiling water over the toast after it is buttered.

TOMATO SALAD.—Wipe and slice about half a dozen tomatoes, lay them in a salad bowl on a bed of green salad; pour over them the following salad dressing: put in the bottom of a pint bowl the yolk of a raw egg and quarter of a salt-spoonful of salt; stir in, drop by drop, three tablespoonfuls of salad oil, one of vinegar or lemon juice, and half a salt-spoonful of dry mustard, stirring until smooth. The appearance of this dish may be varied by serving the tomatoes whole, each one surrounded by two or three small, tender lettuce leaves. The tomatoes should be scalded for a minute by pouring boiling water over them, so that their skins can easily be removed.

Miscellaneous.

A DAY'S RIDE—A LIFE'S ANALOGY.

'Mid tangled forest and o'er grass plains wide,
By many a devious path and bridle-way,
Through the short brightness of an Indian
day,
In middle winter, 'twas my lot to ride,
Skirting the round-topped pine-clad mountain
side,
While far away upon the steely blue
Horizon, half concealed and half in view,
Himalay's peaks appeared their snow-crowned
pride,
In utter purity and vast repose.
I, ere the first faint flush of morning glowed
Within her eastern chamber, took the road,
And, slowly riding between day and night,
I marked how, through the wan, imperfect
light,
Ghostlike and gray loomed the eternal snows.
So near they seemed, each crack and crevice
small
Like bas-relief work showed, while, in the
light
Of ruddy morn, gray changed through pink
to white.
But soon the sun, unclimbing, flooded all
The heavens, and then a thin and misty pall
Of exhalations rose, and pale of hue
And fainter even those far summits grew,
Until the day waned low, and shadows tall
Sloped eastward. Then once more, in radiance
clear
Of setting sunlight, beautiful as brief,
Each peak and crag stood out in bold relief,
Till, slowly, pink faded to ghostly gray,
So through life's morning, noontide, even-
ing, may
Ideal hopes dawn, fade, and reappear.

—The Spectator.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

East Liberty and Wilksburg, Pa.

On our way to New Castle we also stopped at East Liberty to learn something about the mission, or rather we should say, we were invited by pastor Knappenberger, who had learned in some way that we were passing through his field, to stop and preach a preparatory sermon to his people as we went along. This was one of the missions which we first visited, when we began the work of a superintendent. The condition then, three or four years ago was far from being encouraging. There were two missionaries in the field, one at Wilksburg and the other at East Liberty; neither was well supported; heavy debts rested on both congregations; and one, at least, that at Wilksburg, seemed to be being crushed under the weight of its pecuniary liabilities. Under these circumstances the Board advised that the two missions should be united and served by one pastor, for the time being at least. This was brought about, and under this new management came relief, and with it some degree of encouragement. The burden was no longer quite so heavy to carry. Since then the united mission has been steadily looking up and breathing new hopes. The debts have been considerably reduced, that at Wilksburg from something like \$6000 to \$1,700 by the sale of some property, the gift of \$1000 by a pious good woman, and in other ways. At both places it was delightful to see the buoyancy and hopefulness of the members, and their smiling faces also, especially at Wilksburg. Now they think, and believe also, that with the help of Providence they will be able to surmount future difficulties, grow and increase. With faith in their covenant Head, they are fully justified in such expectations. It was a wise thing in the Pittsburgh Synod when, at its last meeting last fall, it voted several hundred dollars to the Wilksburg mission, to assist it in getting out of its indebtedness. It was worth more than that amount of money in the way of an inspiration. It also had a happy effect on the outside community, and elevated them not a little in their confidence and respect. It improved their standing among their neighbors, and made it appear as if they were not after all beating the air.

Greensburg, Pa.

On our way home from New Castle, we found it convenient to stop over for a few hours at Greensburg, which gave us an opportunity to see some of the improvements made since our visit there last fall. The new church under J. W. Love, put up last year, had been dedicated, and, if we are not mistaken, paid for. The First Church—the mother church, or, in some degree, the metropolitan to the county—had succeeded in effecting a division of their property—now merely an old shell—with their Lutheran brethren, had gone to work, had laid the corner-stone of what is to become a large and elegant church building, and were now busy in carrying it forward towards completion. When finished it will be an ornament to the town and an honor to the church. By the side of it a new parsonage was going up with equal pace, which shows that the good people are as much concerned for the comfort of their pastor as they are for themselves. All this looks well, and we notice it here because we believe that this old congregation, when it gets into their new house, will renew its youth and think of our poor people, who are glad to hear the Gospel in school-houses or halls, in second and third stories, provided those who are more highly favored, send them a preacher. Pastor C. E. Diefenbacher has had much to think about during the last two or three years, but he has the comfort of now seeing that his labors have not been in vain. As the outer building rises, so may the inner temple grow to be the abiding home of the Holy Spirit, who in all things leads us step by step until we worship in that more glorious temple that is not made with hands.

The Rev. J. Samuel Vandersloot recently felt himself compelled, by sickness in his family and the state of his own physical strength, to resign his position as pastor of Grace Mission Church, in Philadelphia. This was a matter of regret all around. The new church is not yet ready for dedication, al-

though it has been used for Sunday services, and it needs very much at this time the presence of a pastor to complete it and to assist in procuring the necessary means to pay off all remaining indebtedness. We visited and preached for this flock, now without a shepherd, a few weeks ago, and found that although saddened by their loss, they were not without hopefulness as it regards the future. It is now only about one year since they were organized as a mission under the care of the Board, and during that short time they have made a more than usually encouraging progress. They are anxious again to have a pastor, for which we hope the Lord will provide. Brother Vandersloot and his family have our sincere sympathy in their trials; but he has the consolation of knowing that after a year of busy missionary labors in Grace Church, his work has not been in vain in the Lord. It already speaks for itself and shows that it is something that will be lasting.

Science and Art.

Dr. Trimble, of New Jersey, recently exhibited before the New York Academy of Sciences specimens of marine shells and marble which had been perforated, some of them to the depth of two or three inches, by the larvae of certain ephemera, or May-flies. Although these flies live but a few hours in their winged state, their larvae live for a year or more, and, according to Dr. Trimble, secrete an acid which enables them to bore into the limestone.

Some German gun manufacturers have added very greatly to the power of artillery by devising a method of using nitro-glycerine and other explosives of like character without danger of premature explosion in transport or in filling. The shell is divided into cells, containing substances non-explosive in themselves, but powerfully explosive when combined. The walls of these shells are made strong enough to withstand ordinary jolting, but they will yield to the shock when fired from a gun.

Ivory is readily rendered quite flexible by immersion in a solution of pure phosphoric acid (specific gravity 1.13) until it loses or partially loses its opacity, when it is washed in clean cold water and dried. In this state it is as flexible as leather, but gradually hardens by exposure to dry air. Immersion in hot water, however, restores its softness and pliancy. The following method may also be employed. Put the ivory to soak in three ounces nitric acid mixed with fifteen ounces water. In three or four days the ivory will be soft.

Asbestos is found more abundantly on Staten Island than in any other locality, occurring in veins in the serpentine and other primary formations. It is much used in lining safes, as a filter for chemical purposes, wicks for lamps, and other purposes. Among the ancients the dead who were to be burned were placed upon a cloth of asbestos, in order that their ashes might better be collected. In Europe it is used to some extent in clothes for firemen, but has not been utilized in this country as extensively as we might suppose it would be.

M. d'Herisson, the French archaeologist, has been making excavations in Utica and its vicinity, and is now in Paris arranging his collection, which comprises 2,500 articles of different periods of history—chiefly Phœnician, Syrian, Carthaginian. Among them are a great number of lamps, flagons, urns, rings, and statues, all remarkably well preserved, and iron and clay vessels with inscriptions, many of which are quite uninjured. The reason of this is believed to be that when the Arabs conquered the country they did not destroy the buildings inhabited by the Christian settlers, but simply allowed them to fall into ruins. The finest of the statues is a small Bacchus of Parian marble, which was found by M. d'Herisson in a temple, and is described as a masterpiece of the best period of Greek art. He found many large statues, which he covered with sand to preserve them from injury until he should be able to take them away.

Personal.

Canadian papers say that the Princess Louise is occupying much of her time sketching Quebec scenery.

The Czar's widow, the Princess Dolgorouki, is to buy Muskau, the splendid seat of the late millionaire, Prince Frederick of the Netherlands.

General G. K. Warren, distinguished as an officer in the United States army during the late war, died at his residence, at Newport, on the 8th inst.

The Dominican Father Bertrand Wilberforce is talked of as a favored candidate for the vacant See of Hexham and Newcastle, England. Should he be appointed, there would be two members of one family wearing mitres in the same cathedral city, for Father Bertrand is a cousin of Ernest Wilberforce, the new (Church of England) Bishop of Newcastle.

The Chair of Ecclesiastical History and Church Government of the Theological Seminary Columbus, at S. C., has been tendered to the Rev. W. E. Boggs, D. D., of Atlanta. Dr. Boggs is one of the most able, eloquent, and promising men in the Presbyterian Church, North or South. He was distinguished in the Presbyterian Council of this city.

An Englishman living in San Francisco possesses a curious autograph letter of the Duke of Wellington. A tradesman named Smith had asked the Duke to urge his son, the Viscount Marquis of Douro, to pay a certain bill which Smith had in vain endeavored to collect. His Grace replied in these words:—"The Field Marshal, the Duke of Wellington, is not the Marquis of Douro, neither is he Mr. Smith's collector," which have the merit of correctness, if not that of common civility.

Sister Mary Agnes Gubert, who died in a Catholic Seminary at Wheeling, Va., on the 7th inst., must have been a remarkable singer. A despatch from Wheeling says:—"Twenty-five years ago she came to this city from Philadelphia and took the veil, and was soon afterwards placed in charge of the musical department of Mount De Chantal, where she has been ever since. She soon acquired

a reputation as a musician, and when Parepa Rosa was in this city she visited the convent and Sister Agnes sang the "Alpine Echo" song so sweetly that that great singer frankly acknowledged she was the greatest singer she had ever heard. Soon afterwards Max Strakosch offered her \$50,000 for a season of six months in concert, but Bishop Whalen declined to permit her to accept, and she remained at the school, where she devoted her talents to her always large class. In every State in the Union she has old pupils who will remember her kindly, not only as a teacher, but as a friend."

Items of Interest.

The Iowa prohibition law will compel some property owners to begin paying taxes. The licenses of the ten saloons at What Cheer have heretofore yielded enough money to pay the tax of the town.

An order has been issued forbidding professional guides to accompany visitors through the Treasury Building in Washington. If desired, an employee of the department will accompany visitors through the building without charge.

Two hundred refugees were saved during the bombardment of Alexandria in the Catholic chapel by the ingenuity of the Arab door-keeper, who told the soldiers that the place was empty, and there was nothing to steal or he would have taken it himself.

Mrs. Emma Young, Queen of a large tribe of Gipsies that have lately been encamped in the Mound Builders' "Old Fort," at Newark, Ohio, but who had resided for a long time at Dayton, died on Friday last. She was born in London, England, and was thirty-three years of age.

No marriage is legal in France except with the consent of the parents of both parties, but a man or woman over twenty-five may "respectfully cite" his or her parents to show cause why they refuse consent. If they fail to show good cause, the marriage may proceed in spite of them. Such proceedings are rarely resorted to.

About 70,000 acres in Great Britain are under hops, and the difference between a good and an indifferent crop means millions sterling. A good crop realizes half a ton to the acre, and this, at \$25 per cwt., amounts on 70,000 acres to \$17,500,000. A blighted crop (there is much blight this year) may be estimated on the same basis at but \$700,000.

At the Chateau de Laeken, the residence of the King of the Belgians, there is a gate called La Porte Anspach, which gives a short cut, but is always closed at 10 o'clock in the evening. Recently the Queen, driving her ponies, returned at a quarter-past 10 and drew up before the Porte Anspach. "You cannot pass," said the sentry. "Surely you can allow the gate to be opened for me—for the Queen!" "I know very well you are the Queen, but if I were to let you pass I should be put under arrest." The Queen drove off, and the next morning sent a sum of money to the sturdy sentry through his commanding officer.

Dr. Joseph W. Taylor died in 1880, and left \$900,000 for an institution for the education of young women near Bryn Mawr, Pa. So far only one of the three buildings has been erected, this being the main structure, named Taylor Hall. It is not expected that the College will be opened before 1885. Mr. Taylor was an excellent member of the Society of Friends, and the institution will be under the general management of the Orthodox Friends. Haverford College, under the same control, is within a short distance of Taylor Hall, and these institutions will make the vicinity of Bryn Mawr highly attractive for its educational opportunities.

Quarantine was invented in Venice in the year 1127, all merchants and others from the Levant or Eastern ports being obliged to remain in the house of St. Lazarus or the Lazaretto forty days before they were allowed to enter the city. Various Southern States copied the example of Venice; the habit was soon spread into every European country, and was introduced by the Venetians into Syria and Egypt. At Gaza or Beyrout the guardian who formerly with a long pole, freely exercised, kept one denizen of the Lazaretto from communication with another, was a Venetian, while the sick were attended by an idiot of a medico hailing from some part of Italy, who looked at them from a safe distance through assafœtida smoke.

In the ancient city of Frankfurt-on-the-Main is a tall, many-gabled house, which for years has stood gaunt, grim, and empty, with closed shutters. The house was the cradle of the Rothschilds and the birthplace of the brothers, who left the paternal roof to become the financial masters of Europe. To this house, his own birthplace, Meyer Anselme Rothschild, in 1770, brought home Gudula Schnapper, his young wife, and in the lower story this smart business man carried on a lively traffic in old coins, jewelry, and antiquities of all kinds. But the foundation of the greatness of the family began in 1801, when, on the death of the Landgrave William IX., Meyer, who had been his banker, began to operate on his own account with the large sums of money lying in his hands. Meyer died in 1812, but his widow refused to leave her humble home, and she remained in the old house until her death in 1849, at the age of ninety-six. Since then the house has remained uninhabited, and will soon be nothing but a memory.

The Rev. Walter Huntley, of the Central African Mission of the London Society, is now in England, and gives a horrible picture of the sufferings of the slaves in the neighborhood of Lake Tanganyika: "They had, during their journey, been decimated by the ravages of smallpox and hunger. With them came large swarms of flies, which seemed to bring and breed pestilence. Their camp was made upon the same piece of land as our own dwelling, which gave more opportunity than I desired of seeing the mortality and disease among them. Deaths occurred daily from starvation or as a result of ill-treatment. If we walked far away from our dwelling we were annoyed by the sight and stench of dead bodies. Frequently some poor soul could be seen in the bushes, apparently at its last ebb, mere skin and bone. The men in the caravan who had still life and energy would scour the country daily in search of food or the means of earning it. In crossing the lake

these porters and slaves undergo fresh horrors. They are made to sit doubled up in the bottom of a long canoe, as closely as they can be packed, while their master or his slave-drivers superintend the operation, using the sticks which they carry upon the slaves, apparently for the sake of the pleasure it affords them. Thus, when they reached Ujiji, fully one-fourth had succumbed, although the distance from one depot to another scarcely exceeds 200 miles."

Farm and Garden.

RUST ON WHEAT.—The yellow or orange-colored dust that forms on the leaves and stems of wheat shortly before reaping time, is caused by a minute fungus. The fungus-plant attacks the wheat some weeks before it makes its appearance, and fills the interior substance of the leaves and stems with its fine threads. These threads are like roots, by means of which the fungus or rust-plant obtains its nourishment from the substance of the growing wheat plant. There is no remedy for the rust after it once has appeared upon the surface of the wheat. The most effective preventive is blue vitriol or blue-stone (sulphate of copper), two or three ounces of this salt to a bushel of wheat. The wheat is soaked in the brine for a short time before sowing. There has been much energy expended in the endeavor to find some variety of wheat that is rust-proof. Professor Brewer, who had charge of the grain statistics in the late census, finds many districts where a variety of wheat has sprung up, that for a year or so is almost rust-proof, but afterward it becomes infested the same as other sorts. As a precaution, burn the stubble, thus destroying many spores that would otherwise germinate and continue the pest.—*American Agriculturist*.

INSECTS GOING WEST.—The tide of travel with insects, as with men, seems naturally to be from east to west. With the noted exception of the grape phylloxera and the Colorado potato beetle, Europe has not received from America any considerable pests, while innumerable noxious species have crossed the Atlantic from Europe. There is a comparative scarcity, too, of Asiatic insect species on the western seaboard of America, notwithstanding the frequent ocean traffic. Spite of great arid plains and lofty mountains, nearly all the insects of Eastern American States, including those from Europe, have found their way to the fields, orchards and vineyards of the Pacific States. One of the latest insect invaders from Europe is the cabbage or rape-butterfly. It appeared about twelve years ago in some northern seaports, and its range now extends from far north in Canada to the south of Georgia. It attacks every cruciferous garden vegetable, but in the flower garden curiously rejects plants of that family in favor of mignonette. In Europe the insect is mainly kept in check by numerous parasites. For several years in America none such came to the aid of the disheartened gardener, but some have now appeared, the most important being a small metallic green fly, which, though identical with the most destructive European parasite, is proved to be indigenous on both sides of the Atlantic. It lays its eggs in or upon the skin of the mature caterpillar, and from these come small maggots, which live on the fatty tissues of their victim, but do not touch its vital organs until the chrysalis state is reached.—*Nature*.

A DEFENCE OF THE CROW.—We have been a good many years learning what crows were made for, and the lesson is not very well understood. This year we are likely to get additional light. This spring was wet in Hookertown, and better prospects for grass were never held out. The crop was good, but after it was gathered the grub of the May-bug began to show the results of its depredations, both in the pastures and in the meadows. My attention was called to them by the flocks of crows in the big pasture and the adjoining fields. I did not suppose there were so many crows in the neighborhood. They frequent the shore in winter, coming long distances to feed upon the clam banks, when food is scarce elsewhere. But their favorite diet in summer seems to be the worms that come from the May-bug. They have great skill in detecting the presence of this grub; and if the crows were protected in their period of incubation, they would become to numerous as to exterminate these pests, or to reduce their numbers so much that they would do no serious damage. In some of my fields the grass roots are destroyed in large patches, so that you can scrape off the stubble with a rake. There can be no good crop of hay until these places are reseeded. For several generations war has been waged upon the crow, because he pulled corn out in the retired fields on the edges of woodland. Town and State have put bounties upon him, and he has been hunted at all stages of the year to get the bounty-money. The boys have sought out his resting-place, climbed tall trees, and cleaned his nest of the callow young. Men have put a dead carcass back of the barn to entice him within gunshot, and he has been treated as a deadly enemy. He has been branded with a bad name, and "scarecrow" has been applied to all those nondescript contrivances that disfigure cornfields to keep off the birds. Still he vindicates his right to be; and the response which nature makes to this unreasoning warfare is, "Protect the crow, or do worse." A few hills of corn in spring-time is small damage compared to the grass crop of a whole farm destroyed by grubs. On the whole, the wisest at the State capital make poor work at mending the legislation of the Almighty. Take care of the crows, and the crows will take care of your grubs.—*Tim Bunker, in American Agriculturist*.

COUNTRY ROADS.—The importance of good roads, both as a matter of economy and pleasure, cannot be easily overrated by the farmer, or the residents of rural districts generally. Much has been written and said on this subject, and there has been more or less legislation; but the results thus far have not been satisfactory, as a drive over the great majority of country roads abundantly proves. There is need of a thorough and systematic reform in this matter. Viewed in its economical aspect the loss to individuals and communities in wear of vehicles, and breaking of harness, the injury to teams and the waste of time in light or heavy travel is beyond computation, and it is a wonder that in so many farming sections, and where matters pertaining to economy are so carefully considered, so little attention is given to the subject. In many cases, of course, an expen-

diture beyond the ability of the "road district" would be necessary to make a good road, but in most instances the easily-performed labor of removing the loose stones would improve the road vastly. It has been estimated that the damage to horses, wagons, and harness upon an ordinarily travelled road ten miles in length during a year will amount to thousands of dollars, while the removal of the stones causing this loss would not cost a hundred dollars. The inhabitants of agricultural districts should interest themselves in securing such legislation as will insure them better roads.

The *Southern Planter* has the following remarks, which will apply with equal force in any State:—"The laws should be changed in relation to road making, so as to conform to the present age of progress. The times have changed, and all road taxes should be collected in money, and not commuted in labor. The making and repairing of roads should be let out to the lowest competent and responsible bidder for a term of years, who should act under the instructions of a county road commissioner, who should be a surveyor and civil engineer. Our present road system is very faulty, and there are really but few men that are competent overseers of the roads. It is next to impossible to get farmers to leave their farm work to work out road taxes, at the only season of the year when roads should be graded—that is, the spring."

Books and Periodicals.

LITTLE'S LIVING AGE for August 12, 1882, contains: The Turning-Point of the Middle Ages, Contemporary Review; Robin, by Mrs. Parr, author of "dam and Eve," part XIII., Temple Bar; With the Emigrants, Nineteenth Century; A Hansom Amateur, Blackwood's Magazine; French Prisons and Convict Establishments, and A Deserted Garden, Cornhill Magazine; The Crimes of Colonization, Pall Mall Gazette; Alexandria, Saturday Review. Poetry: Temple and Worship, "From the Rim it Trickles Down," and Shadows.

For fifty-two numbers of sixty-four large pages each or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Little & Co., Boston, are the publishers.

Married.

At Littlestown, Pa., August 6th, 1882, by Rev. D. N. Dittmar, Mr. James Van Stavoren of Reading, Pa., to Mrs. Annie Wantz, of Westminster, Md.

Obituaries.

DIED.—In Du Bois, Pa., July 30th, 1882, Deacon Peter B. Weaver, aged 46 years.

Brother Weaver was received into the communion of the Reformed Church in early life, but, like many another good-hearted man, he for a time neglected the means of God's grace for his salvation. The cares of this world, however, and the deceitfulness of sin did not entirely choke the good seed of the Gospel received in youth, and which was daily watered by the fervent prayers of a fond wife, whose whole life is centered in her God and her family.

Hence when the mission was organized at Du Bois, brother Weaver at once became and continued to be until the day of his death one of its most useful and devoted members—such a member as no pastor could fail to become strongly attached to. Brief as this relation on earth was destined to be, we shall not soon forget the assistance and some of the words of comfort and cheer he has given us, concerning the prospects for our mission here. Consequently, when a few weeks ago he began to grow seriously ill, we refused to entertain the thought that he might not recover. But, alas! as he grew weaker from day to day, and it became evident to his physicians that he was a victim of cancer of the stomach, we were forced to realize the worst, and could do nothing but go with him in daily supplication to the Lord Jesus, who alone "hath the words of eternal life." Although esteemed by all who knew him, not any nor all of the large number who came to cheer him with their presence, nor the untiring attention of the faithful wife, who could scarcely for a moment be persuaded to leave his bed-side, could avail to restore him; and with faith in Christ he passed away. On Tuesday, August 1st, the remains were followed by a long train of conveyances, containing relatives and friends, to the church at Troutville, Pa., where, after appropriate services in English and German by the pastor and Rev. John Wolbach, he was laid to rest.

In the death of brother Weaver the Du Bois Mission sustains a heavy loss. But we bow in submission to the will of Him who gave and who hath taken away, and pray that He may sanctify this affliction to the good of us who remain, and make us more faithful and watchful in His cause.

Above all do we pray that the compassionate Redeemer may sustain and preserve the almost broken-hearted widow and children, that, in answer to the dying prayer of the husband and father, she and the boys may meet him in heaven.

DIED.—In Millinburg, Pa., July 28th, Michael Miller, in his 92d year.

DIED.—In Ringtown, August 7th, 1882, Edward Garfield, infant son of Mr. Franklin L. and Keziah Fenstermacher, and grandson of Rev. E. D. Miller.

Little Eddie was the joy and sunshine of the family. From early morning till late in the evening his chirping voice, like a little merry bird, was heard, but now all is quiet about the house. He has gone to sleep. Sleep on, dear, until the glorious morning breaks, when you, with those who sleep in Jesus, shall come forth in glorious array.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

On the 9th we conveyed his remains to the St. Paul's church, and, after delivering a suitable discourse from Luke 8: 52, we laid him in the tomb, to await the general resurrection of the redeemed of the Lord. W. B. S. *Christian World*, please copy.

Acknowledgments.

BENEFICIARY EDUCATION.

Received July 15, 1882, per Rev. S. S. Miller, Treasurer of the Maryland Classic, the following sum: Evan Ref. ch, Frederick, \$80.00. Westminster charge, 27.72. Middletown do, 26.00. Third Ref. ch, Baltimore, 20.00. Manchester chg, 17.00. Clear Spring co, 12.00. Burkittsville do, 3.50. Mount Pleasant do, 3.50. Total amount, \$139.22. Wm M. DEATRICK, Treasurer Board of Education.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. J. H. SECHLER,
REV. D. B. LADY,
REV. A. R. KREMER,

Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts. For Terms, see First page.

WEDNESDAY, AUGUST 16, 1882.

A singular statement is made by a Japanese Christian Association in Tokio. It is to the effect "that a large proportion of the Japanese who went to America for education became Christians; but that not a single instance was known of one who had gone to Germany, France, or England becoming a Christian." The *Christian Intelligencer*, commenting upon this fact says: "Lest American Christians should be moved to boastfulness a writer, who quotes the above statement, is forced to add 'that a large proportion—perhaps the majority—of the young Japanese who make a profession of Christianity in the United States throw off their profession when they return to their own country.' " The fiery trials of home separate the false from the true.

Is not this an argument for working among this interesting people in their own land?

An Episcopal clergyman of Portland, Me., is getting ambitious. He wants the name of his church to be called "The Orthodox Catholic Church in the United States of America." But why limit it to a nation? It would not cost any more to make the title universal and exclusive.

It is said that Rev. James Breeding, of Ky., is now a septuagenarian and has never accepted a cent for his ministerial duties. Whereupon an exchange says: "Honest men," an admirer of the venerable clergyman says, "feel like kissing the ground this man walks upon, for it is holy."

Brother Breeding may have been in peculiar circumstances which justified this, and we are not disposed to impugn his motives. But God have mercy upon the honesty of the men who take the gospel for nothing and then exclaim over the generosity of the preacher. They are not worthy to kiss the ground over which the holy man has walked, and may find judgment awaiting them in the end. Let some one who gave half of his loaf to the Pastor come forth with his praises. That will be worth something.

WHAT is called the "lay oath" has been adopted in France. It does away with any appeal to God, or responsibility to Him in testimony given, and simply has this formula: "Upon my honor and conscience, I swear." This will amount to little with men who have neither honor nor conscience.

THE Pastor of St. Chrysostom's Episcopal Church, Philadelphia, it is said, has until lately held possession of a silver dollar as a shining witness and detective of imposture. During the past few years he has offered it to one hundred and thirteen starving men who professed to be in search of work, but who refused to take it in pay for moving a small pile of gravel. The one hundred and fourteenth beggar took the money, kicked the heaps about the yard a little and decamped. If the worthy rector had kept it till the work was done, he would, perhaps, have had it yet.

THE newspapers report a Roman Catholic Camp-meeting, which began at Atlantic Highlands, N. J., July 27. This will be looked upon by many as an evidence of the adaptability of Ecclesiasticism to the popular demands of the times.

THE Rev. Dr. Kittredge, of the Third Presbyterian Church, Chicago, always prints his morning sermons in pamphlet form and distributes them gratuitously to his congregation on the following Sunday evening. A very good plan, if any one can afford it. We hope it will not tempt people to stay at home and depend upon the press for their supply of gospel preaching.

It will be of general interest to know that the new Postal Money Order, which it is proposed to issue, is a simple card with three rows of figures on it. Any amount, from five dollars down, can be re-

mitted in this way, by simply punching the figures representing the required amount. The cost of the card will be only three cents. This will be a great public convenience; as, since the abolition of the fractional paper currency, the remission of small amounts has been attended with inconvenience and loss. The fact was developed, during the debate on this subject in Congress, that at the close of the last fiscal year the money orders left uncalled for and unpaid amounted to over two millions of dollars.

THE late ruling that no ice-cream should be sold at the Chester Heights Camp Meeting on Sunday, has been construed by the wags into a ruse to get a better attendance of young men, who would not come as long as they were liable to a tax upon their gallantry.

If it be true as stated that Col. Ingersoll's lectures are being translated into Japanese by Buddhists to counteract the influence of the Christian Missionaries, we have in the movement, a bit of pure enmity and perverseness which is serenely impudent. It is the case of a man throwing himself across the track of the Almighty, and there need be no alarm about the result. Why do the heathen rage?

DR. Prime, in a late number of the *New York Observer*, has an admirable letter on "Great Preachers in small places." It is in essence, a rebuke of men who bring their crack sermons to watering places and shoot them off with, at least, one eye to public reputation. There is a great deal of good sense in what the old Nestor of the press says. Given an audience at Saratoga, for instance, where the shining lights of the Church come for health, and nine tenths of them, if evangelical men, will get more food for their souls from some simple gospel truth as it was declared in a hamlet, than from any hifalutin display of learning upon theological or scientific theories.

CIRCULARS were sent to seventy Congregationalist ministers asking if their salaries were paid with reasonable promptness. With few exceptions the answers were affirmative. One man wrote that upon his salary, after it became due, interest was charged and collected. The *Churchman*, speaking of this, says: "Is there any good reason why it should not be, or why a minister should be wrongly kept out of his own more than a layman? We know a layman and vestryman supposed to be worth half a million dollars, who never fails to charge ten per cent. interest if the parish is ever in arrears to him, as it sometimes is. In the same parish we have known the minister's salary kept back month after month without either interest or effort to meet the principal, and while the minister himself was paying interest on borrowed money. Is there any reason, viewed either from a religious or a business standpoint, why in this case or any case fish should be made of the minister and flesh of the layman?"

NATIONAL ILLITERACY.

A National Education Convention met at Ocean Grove, last week, and was composed of prominent men from all sections of the country. Among those present were Bishop Cox, General John Eaton, the Rev. Dr. M'Cauley, President of Dickinson College; the Rev. Dr. Butz, President of the Drew Theological Seminary; Professor C. C. Painter, of Tennessee and the Rev. Dr. Hartzell, of Louisiana. Drs. McCosh and Proctor, Secretaries Frelinghuysen, Teller and Folger and Fredk. Douglas, sent letters regretting their inability to attend. Bishop Cox presided, and made a characteristic address congratulating the convention upon its broad unsectarian formation, and reviewing the nature of the meeting as well as the facts that called for it.

The Congress, which, it is expected, will assemble from year to year, has for its object the study of illiteracy in its social, political and religious bearing upon the country and the world. Dr. John W. Barton, of Washington, D. C., made a masterly speech upon the facts of illiteracy among certain classes of our people, presenting statistics of the benevolent educational work that is done by individuals and churches, and enlarging upon the influence of home and Church, but arguing that this must be supplemented by something else. He thought the national power was demanded by the present emergency. Dr. Waite, of the Census Bureau, took up the last reports of that department, showing that thirty-two per cent. of our voters are unable to read their ballots, and become an easy prey to demagogues. It was afterwards stated by Dr. Hartzell, who exhibited

a map, showing by shades, from black to white, the sections in which most illiteracy prevailed, that seventy-five per cent. of the South were unable to read or write. General James F. Rusling, of Trenton, made a speech on the necessity of education and proper management of the affairs of state. The Rev. Dr. L. R. Fiske, the President of Alvin College, Michigan, discussed briefly the ways of education of the people. Professor Saliwell, of Tennessee, then spoke at some length of the illiteracy among the poorer classes of white people in the South, illustrating his theme with numerous facts and incidents that had fallen under his personal observation.

One main object of the Congress was to point out the danger to our institutions from this one source. The problem presented for solution is an important one. No one pretends that mere learning is sufficient to save a man or a nation, but the intelligence of the people is an important factor, and the statements presented are worthy of the consideration of every patriotic Christian.

THERE will be no Junior Class and no instruction for the Middle Class in Andover Theological Seminary next year. The *Independent* cites this to show how nearly the opposition to the Trustees has come to breaking up the Institution.

Our contemporary in a later issue and in answer to an inquiry in regard to this matter says the middle class will not be disbanded, but its members will attend the Senior or the Fourth Year lectures, thus "doubling up," as is frequently the case when a professor is temporarily absent.

As an evidence that politeness has not fled from the world, it is alleged that a steward of some French landholder, has asked his grace to pardon him for the apparent disrespect of "writing this letter in my shirt sleeves." If that takes away from dignity and respect this hot weather, there can be but little respect shown to any one. Politeness and aesthetics are getting a little "too too." We now read of embroidered mustard plasters as the last expression of art.

GONE TO REST.

Elder Mathias P. Zacharias was not an ordinary man; and now that he has been transferred from the Church militant to the Church triumphant, we feel like adding our wreath to others that will be laid upon his tomb.

He was a noble specimen of manhood, a vessel fitted for noble purposes by the Divine hand. He seemed to be well nigh faultless. Does death indeed love a shining mark?

From a tender plant in the house of the Lord he grew up to maturity in the Christian life. In due time he was set apart to the office of deacon. Though of an exceedingly modest and retiring disposition, he never shrank from the performance of any duty which his profession and office required. He felt deeply the responsibility of the sacred trust committed to him. About six years ago he was raised to the higher office of Elder. He thought he was not worthy of such a position in the Church, but we thought we never laid our hands on one more worthy than he.

Thus the Emmitsburg Church has lost another of its pillars, and the community in which he lived one of its best men. At the beginning of our eight years pastorate there we fixed our estimate of him, and never changed it since; except that the Christian virtues shone brighter and brighter in him as he advanced in life. The Church was his delight and his spiritual home. He loved her courts, her services, her ordinances and teachings. He grew strong in the Lord, and in death, leaning on Christ, he triumphed over all enemies. He loved Christ and the Church here, therefore his transfer is not to a strange country. Though living five miles from its services, he was never absent, day or night, Sundays or Wednesdays, unless providentially prevented. A few months ago he wrote to us:

"I think, upon the whole, I am better, and may at least partially recover, and become able to go about again. But, be that as it may, I feel perfectly resigned to the Divine will, as He knows what is best for me who has called me by His grace to be His own."

Were it not for such men, Churches, made up in great part of what seem to be neither saints nor sinners, would soon become extinct. Such men are the salt of the earth; their names and good works should be held in everlasting remembrance, so that though dead they may yet speak, and witness to the truth and power of the gospel.

Elder Zacharias did not assume to be a leader in the church; and yet, by his sincere piety, his godly walk and conversation, he did more in the way of leading others, immeasurably more, than those men who are never happy except when they imagine themselves to be leaders. The gifts of the Spirit are various—but the kind of men that are most needed, officers and laymen, are men of true Christian piety. Such was our deceased brother. And though he lived only to middle age, the quality of his life will make up for the seeming loss of more years. "He lives longest who lives best." K.

Among the Exchanges.

The last number of the *Congregationalist* contains an interesting article upon some of the earliest Primers in use in New England. A single copy of an Indian Primer, compiled by John Eliot and printed at Cambridge in 1669, has been preserved. Mr. I. Hammond Trumbull, of Hartford, Conn., it appears, is of opinion that its contents are substantially the same as those of the earliest New England Primer in English, before they were "enlarged" and "improved," or "adorned with cuts." This is nearly twenty years older than the first New England Primer which can be traced, and sixty eight years older than the earliest now known to survive in a complete form. "The 'New England Primer' of 1737," the *Constitutionalist* says, "has on the inside of the first leaf before the title a wood-cut of 'King George the Second,' and on the reverse a ghastly image labelled 'The Pope, or Man of Sin.' It has the 'Great Capital Letters,' the 'Small Letters,' the 'Easier Syllables for Children,' the 'Words of One Syllable,' and so on to those caterpillar ones of six syllables each. Then come in the wood-cuts with their rhymes, beginning, 'In Adam's Fall we sinned all'—but stopping short of the late Dr. Taylor's suggestion of the next stage of the same truth:—

In Cain's murder
We sinned furder.

These are succeeded by 'The Dutiful Child's Promises,' by 'An Alphabet of Lessons for Youth,' the Lord's Prayer, the Creed, the Commandments; six verses, 'one of which every child should learn by heart,' among which is 'Now I lay me,' etc., and another:

Have communion with few
Be intimate with ONE;
Deal justly by all,
Speak evil of none.

Then come prayers at lying down and for the morning, the names and orders of the Books of the Old and New Testament, with 'Verses for Little Children,' beginning:—

Though I am young, a little one,
and the hymn:—

Lord, if Thou lengthen out my days, etc., followed, over leaf, by the famous and never-to-be-forgotten picture-cut of 'Mr. John Rogers, Minister of the Gospel in London, the first Martyr in Queen Mary's Reign'—his wife, 'with nine small children and one at her Breast, following him to the Stake.' Then follow the verses said to have been made by Mr. Rogers, as an 'Exhortation' (in later editions, 'Advice') to his children; but which Mr. Trumbull shows were, in fact, composed by Robert Smith, a contemporary of Rogers, and later a martyr also. 'The Shorter Catechism' completes the book. The next edition known to exist is called the 'New England Primer, Improved,' printed at Boston in 1768, and very considerably altered from its predecessor. Dr. Trumbull points out that the 'Great Revival' had intervened between these two editions and he traces to the influence of this fact the obvious change which now comes over the spirit of the Primer, which is no longer primarily anti-Papal, but Evangelical. The Pope as a bugbear is gone, and 'all that savored of worldliness, frivolity, and vain imaginings' was ousted by a substitute of a distinctively religious tone. Notice some such changes of this character as the following:—

Original.	'Improved.'
The Cat doth play And after slay.	Christ crucified For sinners dy'd.
A Dog will bite A Thief at night.	The Deluge drown'd The earth around.
Nightingales sing In time of Spring.	Noah did view Th' old world & new.
Time cuts down all Both great and small.	Young Timothy Learnt in to fly.

Dr. Trumbull also points out how the liberty thus taken by this editor emboldened those who published later editions to make still further innovations. Witness the following changes in regard to the letter K:—

1737. Our King the good No man of blood.
1768. Proud Korah's Troop Was swallowed up.
1797. The British King Lost States thirteen.
1812. 'Tis youth's delight To fly their Kite.

This 'Improved' Primer was issued in succeeding editions in 1770, 1776, and 1777.

The Vienna *Neue Freie Presse*, in reviewing a book entitled *Laferite*, gives this idea of the "Origin of the Nihilism."

"When Tourgueneff invented a name for the new gospel its disciples did not concern themselves at all about politics. Nihilism, according to Stepiak, 'was a struggle for the deliverance of the educated from every kind of thralldom.' It first directed itself against religion, achieving an easy victory. Russian society threw belief overboard, and the clergy were powerless to prevent it. 'To-day a Russian with any pretensions to education who is not a materialist pure and simple is a white raven.' Soon, however, Nihilism took up social and political questions. First of all, it accomplished that complete emancipation of woman whose fruits we admire in Zurich, then it turned its thoughts to the emancipation of the poor and miserable. If the Nihilist originally pursued his own happiness, he now sought to bring about that of others. His ideal was suddenly changed; at first he

dreamed of a life of ease and enjoyment, now he entered upon a career of privations and dangers, longing for violent death—the Nihilist disappeared, the revolutionist took his place.

"The decisive cause of this change was the Paris Commune. Towards the end of 1871 there was formed in Moscow the Society of the Dolguschintzi, which was followed in 1872 by the Tchaikovsky of St. Petersburg, with their branch societies in Moscow, Kiev, Odessa, Orel, and Taganrog. The members of these societies 'went among the people,' as the technical phrase goes, to gain disciples for their socialistic doctrines among small tradesmen and the working classes. In the years 1873 and 1874 their activity was at its height. Scores of young men of the best families, went as laborers in factories and workshops in order to spread revolutionary doctrines. A Government circular admitted that thirty-seven provinces were infected by the 'socialistic pestilence.' However, the attempts to win the peasantry over to the new gospel were not always successful, and led to frequent denunciations and arrests, so that the movement soon collapsed. Its leaders were idealists, as such at least they are characterized by Stepiak, 'Their faith,' he says, 'was socialism, their god the people. They were prepared for any sacrifice, but they possessed neither the impetuosity nor the passions requisite for the combat. They despaired of victory after the first disappointments, and strove rather for the crown of thorns than for the laurel. They melted in love, unable to hate anybody, even their hangmen.'"

Communitations.

HARVEST FESTIVAL.

Most Pennsylvanians, as well as many others of the outside world, know that there is such a valley as the Buffalo Valley in our Keystone State. Of course they do; for it is a valley famous for its fine wheat farms, and for its well-to-do and thrifty farmers. Most of these people are members of some one of the Evangelical Christian denominations, Reformed and Lutherans, and Presbyterians predominating. About six miles up this valley counting from Lewisburg on the western branch of the Susquehanna, is Millinburg, in old times called Young manstown. Here much longer ago than the memory of the "oldest inhabitant" reached our Reformed church had a name and a place. Such pastors as the Rev. Yost Heinrich Fries, Rev. Ephraim Kiefer, both of blessed memory, once labored here. Their successors, such as Rev. Dr. I. Weiss, Rev. G. Adams, in pastorates of considerable length, carried forward the good work. Here now, as almost all the men and women, and especially the children of our Reformed church, know our good, industrious and faithful Brother Whitmer carries forward the good work of the Lord.

Well it was this brother and his congregation that celebrated their Harvest Festival on Sunday, the sixth inst. Notwithstanding the hot and sultry day, the Church was well filled and the whole occasion was a very pleasant and enjoyable one. Allow me just to name severable noticeable things connected with the occasion.

1. The audience was good, and a marked feature was the way they were seated. Throughout the entire audience there, heads of families, fathers and mothers, were distributed among the young people. In no noticeable instance, was there anything like a designed, or accidental flowing together in one place of men alone or women alone, or of older people and young people alone. This was not only a guaranty of, but actually secured perfect order and attention throughout the services.

2. The singing was very good and appropriate, not light and trifling, yet lively and joyful as became the occasion. Throughout this valley, and especially in Millinburg, much attention is paid to the cultivation of church music, and with good effect. Attention to this matter, is the way to secure improvement in this respect. Music will not flourish without proper culture.

3. The Church was beautifully decorated for the occasion. The harvest fields had been made to contribute their beautiful and well-grown sheaves, and the still growing grain stood among these with promises for the future. The floral kingdom had contributed an abundance in the form of living plants. A beautiful sickle formed of white petunias, geraniums and other flowers, adorned the front of the pulpit.

4. The alms were liberal, amounting to nearly forty dollars. Liberal we say, when it is remembered that four liberal communion collections are annually added to this besides contributions which are made in other directions.

The writer of this who was unexpectedly present, and participated in these services, preaching morning and evening, was highly delighted with the appearance of things, and considered it a great privilege to participate in the services. The relation of pastor and people, too, seems to be a most happy one, the people having nothing but good to say of their pastor, and praying that he may be long permitted to labor among them. May God continue graciously to smile upon this people and their pastor. J. H. D.

CORNER-STONE LAYING.

On Sunday, August 6, Rev. R. Duenger, pastor of the Zion's Reformed Church (German) at Ashland, Pa., laid the corner-stone of a new church under most favorable auspices and amid pleasant reminiscences, as will be seen from the following.

Pastor Duenger came to Ashland in the year 1855, and began preaching in an old school house; in 1856 he organized a congregation consisting of thirty members, and the following year they determined to build a house of worship; the corner-stone thereof was duly laid September 20, 1857, by the pastor, assisted by Rev. J. Fritzinger and Rev. N. Bresler.

In the year 1866 the church was enlarged and renovated, and in due process of time it was found that the congregation, now numbering over three hundred, had quite outgrown the church, consequently the erection of a new and larger building was determined upon. The old church was torn down and using the same lot, however, the erection of a new edifice begun. The pastor was assisted on the occasion by Rev. J. Fritzinger, who was present, and who spoke very fervently to the congregation immediately after the stone was laid.

Rev. A. R. Hottenstein preached in the morning, text, Matt. 13: 44. Rev. C. Baum in the afternoon, text, 1 Cor. 3: 11, and Rev. T. J. Hacker, who preached an English discourse in the evening, 1 Cor. 3: 10. "But let every man take heed how he buildeth thereupon." The services were held in the M. E. Church, whose congregation gave the use of its church twenty-five years ago on the occasion of the first corner stone laying.

To see Rev. Father Duenger stand with bared head where he stood twenty-five years ago, and perform the solemn service of laying for the second time, the corner-stone of the same church in an uninterrupted pastorate, while in the seventy-fifth year of his age, and the forty-eighth of his ministry, surrounded by a faithful and loving people, hallowed memories and tender recollections were most impressive.

May God bless him in his labors in his declining years, even as He has done in the past.

T. J. H.

COLLEGE OF NORTHERN ILLINOIS.

Some time ago we endeavored to show the necessity of a college in the West, in several articles in the MESSENGER. How well we succeeded in making its readers see the truth we endeavored to set forth, time will tell. We now feel the necessity of saying something more on this important subject.

In those articles we hinted that there was a movement on foot to found such institutions as are needed in the West. We have gone forward. Trustees have been elected. Circulars advertising the school have been sent out. A building for temporary use has been secured. A subscription to raise money for a new building is being circulated. Two different parties of Forrester have each given five hundred dollars. We are willing to make all reasonable sacrifice for the good of the cause. In our observations we have learned this fact, that there will be no lack of students if there is any assurance that we mean to make the move a success. Inquiry is made by many concerning it. They wish to go to school and will go if we start. We will here say we have no reason to be discouraged in this work. We are fully convinced of the necessity of good institutions of learning in the west; not only for the good of the Reformed church, but for the cause of Christ.

Christianity is being ruled out of our high schools wherever possible. Our public schools are tainted to a great extent with infidelity, at least with indifference as to Christianity and the Bible. This must be counteracted. One of the most effectual ways of accomplishing this end is to establish Christian schools of a high order over this land. The Church must do this. The world will not do it. The reformed branch of the Church is expected to do her part. She has the means. The money is among her membership. Is she doing her share in the work? We fear not. How often we are made to rejoice, and at the same time feel sad; rejoice because of the many Christian schools of a high order which are successfully established and maintained all over the land, east and west, north and south. Sad because we are confronted with the fact that the Reformed church has done so little in this direction. Whilst we see in our newspapers almost daily some one of means has endowed an institution of learning, somewhere for some denomination, varying from \$500 to \$100,000; whilst we are aware of the fact that the Lutherans have a well established college in Illinois, the Presbyterians several, as well as one or more in Iowa; the Methodists one here and there over the West, and smaller sects have their schools of learning, although a quarter of a century ago they denied the necessity of education, whilst we who lay so much stress on education cannot lay claim to one English school west of Tiffin, Ohio. Our Church papers come to us week after week, and we look in vain for the statement of the fact that any large endowment has been made to any of our institutions of learning already established, much less for the founding of any new institutions, so much needed in the West. We will not here enter into a discussion of the reason of this state of affairs. We do not intend to complain or find any fault. Yet it gives us cause to feel sad when we realize these facts fully; and we naturally ask ourselves, cannot and should not these things be changed? We feel that it should and can.

Since writing on this subject before we have read with pleasure the encouraging words of Dr. Good, of Tiffin. He sees the need of a western college. He says let some one make the necessary sacrifice; go ahead, and do not waste much time in discussing it.

This we have resolved to do, not without first studying the subject carefully. We have entered upon the work, having faith enough in the Reformed church to believe that she will stand by us if we show that we are in earnest, and especially in God as one that will help us.

OUR PLAN.

The readers of the *Christian World* will have seen three methods of running institutions of learning given by Dr. Weiser, which are as follows: 1. Large buildings with few students and feeble instructors. 2. Large men with many students and small outlay for brick and mortar. 3. Large men and means with small results. The doctor likes the second plan the best. So do we. We do not think as much brick and mortar necessary for the success of a college as many have, especially to begin with. What we are after is great results in the way of developing the mind. To do this we do not need a \$40,000 or \$50,000 building. Our plan is to have a teaching force of professors and tutors, to give the best possible course of instruction from the beginning, and increase its strength as the school grows. We wish to get a suitable piece of land from 6 to 10 acres, to erect a building that will answer the purpose for 10 years with as little expense as possible. When this becomes too small for our purpose erect another, thus gradually rise higher and higher by a steady, wholesome progress.

OUR NEEDS.

The teaching force we have or can get at any time we want it. The students are to be had. We have procured a small building to begin in, but it will answer the purpose only for a short time. What we need now is sufficient money to put up a good plain substantial building which will answer the purpose for 5 or 10 years. This amount we will not fix but let it open for the present. Above all, we need an endowment fund of from 25 to 50 thousand dollars, to keep up the teaching force. No college can be run successfully without this.

AN APPEAL.

We now make an appeal to all interested in

the welfare of the Reformed church in the West. To the church papers to agitate the subject. To the pastors to get their wealthy members to give liberally. To the man of means to make liberal donations. Our aim is to make as little expense as possible. If those that are able will come forward and give, it will save the expense of a financial agent. Is there not a Cornell, a McCormick, a Packer, or a Pardee, in the Reformed church? Men of wealth do you wish to rear a monument, which shall last long after your death? If so endow liberally a college in the West. Is there not one person or a number of persons unitedly who are ready to come forth and say I or we have 25, 50 or 100 thousand dollars for such an enterprise. The Presbyterians have them; the Methodists have them; the Lutherans have them; why not have them in the Reformed church?

For any information on this subject, address Rev. D. Lantz, or Frank Wetzel, Forrester, Ogle county, Ill. We pray that God who rules over all, may so rule over the hearts of some of the wealthy men of the Reformed church east and west, as to cause them to respond heartily to the above reasonable appeal.

Methtinks it would make the angels in heaven rejoice over the fact that some had given of his abundance to such a worthy cause, and we know that in the last day many would rise up and call those blessed who should abundantly provide for such an institution of learning. We have presented the cause to you in our feeble way; have made the appeal; are doing what we can for it. We leave the rest to God, feeling sure He will answer our prayers in due time if they are for the best, by calling forth the latent powers of the Church, and awakening an interest in this new enterprise.

Brethren:—The work is yours, you are required to do it. Will you heed the call and respond with liberal contributions?

F. W.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. S. B. Schaeffer has declined a call from the Jonestown charge, Pa.

Rev. J. S. Vandersloot has resigned the pastorate of Grace Mission, Phila.

Rev. D. E. Klopp, D. D., has received a call from the Reformed church at Milton, Pa.

Rev. G. B. Russell, D. D., president of Palatinate College, Myerstown, Pa., is visiting some friends in Pittsburgh.

Eight young persons were lately received, by rite of confirmation, into the communion of the Reformed church, at Haskins, Pa. One other member of the catechetical class was not able to be present, owing to sickness.

SYNOD OF POTOMAC.

We are sorry to note that Rev. Dr. Geller, missionary at Stockton, Cal., is very sick. He was pastor for some years at Napa, and removed to Stockton but a few months ago, for the purpose of gathering together and building up the congregation that had become scattered about the vicinity. Up to the time of his sickness, the laborious but good work prospered in his hands. The good brother has our sympathy, and prayers that he may be sustained and comforted by divine grace and speedily recover.

SYNOD OF OHIO.

Rev. Wm. H. Schultz has accepted a call from the church at Springboro, O. Correspondents will please take notice.

The address of Rev. S. Ream has been changed from Arcanum, O., to Tremont City, Clarke county, O.

Rev. R. Keller resigned the pastorate of the charge at Erie, Mich., and the charge since first Sunday in August is vacant. Any clerical brethren desiring to correspond with the consistory, will please address, John Todd, Samaria, Monroe county, Mich.

During the last three months the Lord's Supper was celebrated four times in the West Salem charge. Two persons by confirmation and five by certificate, were added to the church. Six infants and one adult were baptized. In the Homer congregation the services were conducted by Rev. Dr. Willard.

Licentiate George W. Remagen, on June 18, was ordained to the office of the gospel ministry and installed as pastor of the Navarre charge, O., by a committee of Tuscarawas Classis. The charge was without a pastor for a while, after the resignation of Rev. Stoner. Bro. Remagen preaches in both languages. The prospects of the charge are encouraging.

Rev. F. M. Beck of Marshallville, O., has been kindly remembered by his parishioners, as a neatly-furnished study and amply-filled hay-mow clearly testify.

Nineteen persons were added to Grace church, Lancaster, O., at confirmation and communion services held July 30th. The church lately underwent repairs, inside and out.

The Valley charge, Rev. M. Loucks, pastor, celebrated its third annual Harvest Home Festival, on Wednesday, August 16.

A Reformed church was organized at Arcanum, O., July 21, 1878. Services were held in a large and commodious hall, tastily furnished by the members, until six months ago, when Rev. Dingleline was called to the pastorate, the hall abandoned, and services, through the courteous proffer of the M. E. Church, were held in said church. After soliciting subscriptions, and meeting with sufficiently encouraging success, the congregation procured an eligible lot, laid the foundation of a new church, and on Tuesday, August 1, laid the corner-stone with appropriate services. Rev. H. M. Herman preached the sermon on the occasion. It was through his efforts, while pastor of the West Alexandria charge, that the church at Arcanum was organized. The pastor and Rev. Colgen of the M. E. Church, assisted in the services of corner-stone laying. It is expected to have the church ready for dedication early in the autumn. The building is to be of brick, with cupola and gothic windows.

SYNOD OF THE NORTH-WEST.

The brethren, Messrs. Kirchhoefer, Andrews, Betz, and Beener, were licensed June 30, at a special meeting of Sheboygan Classis. At a missionary festival held in Sheboygan the following Sunday, Rev. Beener was ordained to the ministerial office. Rev. Dr. Bossard preaching the sermon. Revs. Kirchhoefer and Andrews were dismissed to Milwaukee Classis, and Rev. Betz to Zion's Classis.

St. Peter's Church, Centre Point, Ind., was dedicated July 16. Rev. J. Rettig preached in the German, and Rev. W. F. Horstmeier in the English language. Rev. P. Joeris completed the dedicatory services. In the afternoon in the same church, Rev. J. G. Steinert was ordained to the office of the ministry. He is the pastor of the Centre Point Mission. His address is Centre Point, Clay county, Ind. Rev. J. Matzinger preached the sermon at the ordination services.

S.

PITTSBURGH SYNOD.

Pittsburgh Synod will meet in General Convention in Trinity Reformed church, Red Bank charge, Clarion county, Pa., September 20, A. D. 1882, at 7 30 o'clock, P. M.

The permanent rule requires that pastors send the Credentials of their delegates to the stated clerk at least ten days before the time of meeting, and pastors are requested to attend to this matter.

All persons proposing to attend Synod will please notify Mr. Jacob Brinker, West Millville, Clarion county, Pa., of their intention, that entertainment may be provided.

Buy your tickets to Oak Ridge Station, on the Low Grade R. R., a branch of the A. V. R., connecting at Red Bank with the A. V. R. The Clerk will forward Excursion orders as heretofore.

H. F. KEENER, Clerk.
Berlin, Somerset Co., Pa.

General News.

HOME.

The Tariff Commission is still in session at Long Branch, N. J.

The testimony in the Star Route cases has been closed, and arguments before the Court are now being heard.

The President has appointed W. W. Astor, of New York, as minister to Italy, in place of Geo. P. Marsh, deceased.

The strike of the freight-handlers and operatives in the iron mills has come to an end with great loss to the strikers.

The female candidates in Washington have held an indignation meeting over the fact that they have been excluded from positions in the Pension Bureau.

A terrible epidemic has broken out among the cattle in Berks county, Pa. Herds have been depleted in a few hours. The attention of the authorities has been called to the matter, and it is hoped the malady will soon be abated.

Reports of the yellow fever in the Cuban Islands, Mexico, and our Southern border, may be exaggerated, but there is ground enough for rumors to put the National Board of Health on their guard. Fifty-six cases are reported at Brownsville, Texas.

Lancaster, Pa., Aug. 13.—About 2 o'clock this afternoon the barn of Samuel N. Wetzel, in the eastern section of this city, was completely destroyed, with contents, by an incendiary fire. Loss, \$2500; no insurance.

While the fire was in progress the County Insane Asylum, situated near the burning barn, was discovered to be on fire and was entirely destroyed, together with all the furniture. The building was erected fourteen years ago at a cost of \$55,000, making the total loss on building and contents fully \$70,000. Insurance about \$35,000. There were 114 insane inmates in the building at the time of the fire, all of whom were saved, after great exertions. The origin of the fire is in doubt.

Congress adjourned last week after a turbulent session. The usual vote of thanks to the Speaker was not passed.

The following is a summary of the work done:—At the present session 251 public acts, 233 private acts, and 84 joint resolutions have become laws, making a total of 568, or 111 more than were enacted during the whole of last Congress. Of the private acts, 161 grant pensions to individuals named therein, and 72 are for the relief of individuals. In the last Congress four bills were vetoed, while at this session three have met the same fate.

The session which has just closed has been unusually prolific in measures of national importance and interest, as well as of such as are mainly of local consequence. A bill making a reapportionment of Representatives has become a law; the Chinese question has been taken out of politics; a tribunal for the adjudication of the remainder of the Alabama claims has been created; a stringent law against polygamy has been placed on the statute-book; the inability of Congress to deal with the tariff having been demonstrated by the failures of the last six years, a Tariff Commission has been created, and is now dealing with that subject; provision has been made for the continuance and security of the national banking system; a 3 per cent. refunding act has been passed; a law designed for the comfort and protection of immigrants during the voyage to America has been enacted; a bill to regulate immigration, and to prevent the landing of foreign paupers and convicts has become a law; a law to promote the efficiency of the Life-Saving Service has been enacted; a reform in the system of public land surveys has been initiated; and the future cost of such surveys reduced one-third; and for the building of ships of war has been made; the compulsory retirement system for the army has been adopted; important and necessary amendments to the law regulating extradition of criminals have been passed; more efficient and liberal provision for the civilization and industrial education of Indian youth have been made; the Government has asserted its right of domain in the Indian Territory; the letter-carrier and railway mail services have been placed on a better basis; a law relating to the tonnage measurement of American vessels, and placing them on the same footing with vessels of other countries in foreign ports, and several other measures looking to the revival of American commerce, have been adopted, and a joint select committee has been appointed to inquire into and report upon the condition and wants of American ship building and ship-owning interest. An error in the Revised Statutes which threatened the destruction of the important and growing knit goods industry has been corrected.

FOREIGN.

The Apache Indians have raided and killed all the inhabitants of the Sanhulpa district, Mexico.

The North German Loyds steamer Mosel, with 700 passengers aboard, stranded at Lizard Point, on the 8th inst. The passengers were taken off safely by the Falmouth.

France has accepted, under certain conditions, the proposal for collective protection of the Suez Canal, which is said to be threatened.

Constantinople, August 12.—Sir Alfred Sandison, Secretary to the British Legation, to-day visited the Porte and the Palace for the purpose of arranging the final details of the proclamation against Arabi Pasha and the Military Convention, the conference having left both matters to be arranged between England and Turkey. The Sultan has directed that an addition to the proclamation be made, declaring Arabi Pasha a rebel unless he shall submit, on the ground that in resisting Arabi acts contrary to the principles of the Koran. Importance is attached to this express mention of the Koran against Arabi. The Ministers sat throughout the night discussing the terms of the proclamation against Arabi.

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It will be composed of eight pages and printed on good paper and in clear type. We will furnish it at the following cash rates, postpaid:—

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Address:

REFORMED CHURCH PUB. BOARD,
907 Arch Street,
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July 26, 1882.

N. B.—Owing to the necessity of putting the Tract in the most attractive and readable form, we have to put it in eight pages—large type—instead of four, as first proposed. This increases the expense greatly, and we are obliged to change slightly the prices, as noted above.

R. C. P. B.

A NEW DEPARTURE.

Wishing to bring our business as far as possible to a cash basis, after August 1st next, we shall allow an extra discount of 5 per cent. on all bills as rendered in our Book Department, if paid at the time of purchase or within 30 days from date of same.

In the Periodical Department our terms are cash in advance as before, but with no discount. We trust our subscribers will bear this in mind.

Receiving cash, we can buy for cash, and thus buy and sell cheaper. Our customers will thus aid us and themselves, and our operations will be extended, our receipts larger, and the Publication Board be what it ought to be—a paying institution, and doing a vast amount of good, equal, in proportion, to any other. Pastors, Sunday-school superintendents, and laymen, have it in their power to bring this about at an early date. The Board would not need to ask for aid if those who are indebted to it would pay up in full, and thereafter pay cash.

CHARLES G. FISHER,
Superintendent and Treasurer,
Ref. Church Pub. Board.

July 5, 1882.

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Supt. and Treas. R. C. P. Bd.

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Youth's Department.

A LITTLE CHILD'S HYMN.

Thou that once, on mother's knee,
Wert a little one like me,
When I wake or go to bed
Lay Thy hands about my head,
Let me feel Thee very near,
Jesus Christ, our Saviour dear.

Be beside me in the light,
Close by me through all the night;
Make me gentle, kind and true,
Do what mother bids me do.
Help and cheer me when I fret,
And forgive when I forget.

Once wert Thou in cradle laid,
Baby bright in manger-shade,
With the oxen and the cows,
And the lambs outside the house;
Now Thou art above the sky,
Canst Thou hear a baby cry?

Thou art nearer when we pray,
Since Thou art so far away;
Thou my little hymn wilt hear,
Jesus Christ, our Saviour dear,
Thou that once, on mother's knee,
Wert a little one like me.

—Ex.

PAPA'S BIRTHDAY.

Estelle had red eyes and a red nose. Not always, but on this afternoon the trouble was this: The day after to-morrow would be papa's birthday, and with all her heart did she long to give him a nice present. But what should it be? She had pricked her fingers over a pin-ball, and a black silk neck-bow for Christmas; she had hemmed two pocket handkerchiefs for New Year's. She had made book-marks for him, which she could not help seeing that he never used, ever since she was a wee bit of a girl. She was perfectly sick and tired—so she said—of all these things; and she had actually made her eyes and nose red over it all! There were plenty of nice presents in the stores; oh dear, yes! Estelle had been half an hour late from school because she had looked in at all the windows, and picked out half a dozen different things that would be "perfectly splendid" if she only had the money. That was just the thing that was scarce in the Purcell family. You see there was a large family, and papa was a minister with a small salary; of course the money was scarce. Estelle knew well enough that it would be ridiculous to beg her mother for some of her father's money, for the sake of buying him a present; all the same she did want to buy him a nice one. "I wouldn't get silly things if I had money," she explained to her mother. "I saw a book that would be just lovely for papa, a blank book, and Alice Burton is going to get it for her uncle Harry's birthday; but only think, mamma, it was two dollars!"

"Two dollars!" repeated Mrs. Purcell, as she turned the sack pattern upside down to see whether she could cut the cloth to any better advantage that way. "I should think that was a very high price for a blank book."

"Oh, but this wasn't a common blank book; it was full of great big envelopes, mamma, pasted together—no, the edges pasted and a lappel to slip in, making a regular pocket and an index; and it was handsomely bound, and had a name printed on it. Note and illustration book. To keep slips cut from papers, and such things, you know, mamma, and all numbered and indexed. Wouldn't that be splendid for papa?"

"Very," said Mrs. Purcell; she was thinking about her sack, and wondering how she could get it out of so small a pattern. Estelle did not trouble her with any further talking. Her mother opened a clothes-press door just then, and the girl's eyes rested on a great sheet of brown paper, carefully folded away for ready use when needed. Estelle knew it had come around the huge Christmas package from Aunt Kate, and that there were several more of them. Her eyes began to grow large and thoughtful, and she kept perfectly still for fifteen minutes, sewing away on Annie's dress all the time. Then she said: "O mamma, I've got the dearest plan! Do listen to it!"

It was a good plan, though there was a good deal of work to it; for that matter, there is to nearly every good plan in the world. Estelle had resolved to make a book! not write it, but make it. A fortunate thing it was for her, that the next day was a holiday. There was never a girl of twelve worked harder, I think. Twenty-five envelopes, nine inches long, and broad in proportion, carefully cut (by a pattern) from the stiff paper on the shelf. Twenty-five strong strips of white drilling, one inch wide, folded, half of each pasted on the lower side of each envelope, the other half pasted to the margin of a leaf in

an old book, after the leaf had been cut out. I might better say pasted to three margins, for it was found necessary to paste three leaves of the book together in order to have the edge strong enough for the strong paper and cloth. The book Estelle used was an old Patent Office Report. When all the envelopes were in place, the book was covered with some very handsome cloth, bright dark-blue, which came from mother's scrap bag, and the fifteen-year-old brother Will, who understood German text, lettered it that very evening, "Note and Illustration Book."

When all the work was done, I suppose there had never been a more carefully-made book. Nor do I suppose there was ever a father more pleased with a birthday present than was Mr. Purcell.

"It is the very thing!" he said in genuine delight. "My 'scraps' are the bother of my life; they are always around in the way, and are never anywhere when I want them. I shall prize this for itself, and for the author's sake!"

Between you and me, the book was every whit as good—so far as its use was concerned—as the one for which Alice Burton paid two dollars the next day. But then Alice Burton was one who never could make things; it was "such a bother."—*The Pansy.*

PEANUTS.

The crop of peanuts this year promises to be larger by many thousands of bushels than that of any year heretofore. Tennessee, Virginia, and North Carolina supply nearly all the peanuts consumed in the United States and Canada. For the ten years 1870-1880 the total number of bushels raised was 9,280,000, of which Tennessee supplied 4,200,000, Virginia 4,385,000, and North Carolina 695,000. In 1880 the crop was 2,120,000 bushels. Last year, owing to a drought, the crop was only one-half of what was expected. Until last year Spanish peanuts, which are smaller than the peanuts grown here, were imported for use in confectionery. Three years ago Spanish peanut seed was sown in Virginia, and it is expected that the crop this year will supply the demand of confectioners. In 1878 99,746 pounds of shelled peanuts and other ground nuts, worth \$5,787, were imported. In 1881 the figures dropped to 5,754 pounds, worth \$432. In the same years the comparison of peanuts, and other ground nuts, not shelled was 9,332 pounds, worth \$180, to 40,333 pounds, worth \$723. Europe is supplied by the west coast of Africa. South America also raises large quantities. African and Spanish peanuts are the only ones imported now. Curacao formerly sent some here. In this country we have Virginia, Wilmington, and red and white Tennessee peanuts. The Virginia nuts command the highest price. Most of the Wilmington nuts go westward. One firm in this city handled 350,000 bushels last year.

ANCIENT SIGNETS OF THE EAST AND WEST.

The seal, as affixed to letters, has a claim for consideration in the fact of its historic interest. The seals of Sennacherib and Cheops are yet extant, together with a multitude of ancient signets both of the East and West, and our letter seals are probably their lineal descendants and relatives of the official legal and royal seals still affixed to documents. As symbols of power they were, no doubt, affixed upon a missive to forbid its opening by an unauthorized person, and their significance would be generally regarded. The early Christians used the sacred devices of the dove, the fish, the anchor, and the lyre; the monks of Durham, becoming possessed of a seal on which was figured the head of Jupiter Tonans, had engraven beneath it the name of good King Oswald, thus sanctifying it to the uses of the Church. In England, before watches were worn, the seal was attached to the wrist, forming, in fact, a pendant to a bracelet. Shakespeare's signet has his initials, "W. S.," and a true lover's knot—a device which has led to the supposition that it was given to him by Anne Hathaway. Mary Queen of Scots had a seal with the arms of three kingdoms upon it, and the use of this formed a count in the indictment against her. Another ring of interest which may possibly have been used as a signet, is the cameo ring in the possession of the Thynne family, which is said to be the identical one given by Queen Elizabeth to the Earl of Essex.

This is only one of a thousand signets of historic interest that are still preserved. The "biggest thing" among these belongs, as a matter of course, to America, and was

presented to President Pierce by some citizens of San Francisco. Upon this was represented a kind of summary of California history and a number of devices, such as a grizzly bear and an enraged boar. Without it was engraved the President's name, and in its interior parts were small cases containing specimens of various native ores. The weight of this precious gift was something like a pound! The materials impressed have been nearly as varied as the shapes of the signets impressing them. Gold, silver, and other metals were anciently in use, and even prepared earthen or clays. Common wax was, of course, most prevalent before the introduction of sealing-wax, a compound of lac and other materials invented in the sixteenth century. While wax was used by Otto I of Germany and by many of our monarchs, Rufus, however, very appropriately adopted red. Blue is the rarest of tints; green was favored by the emperors and patriarchs of the East. At present vermilion wax is the most common, but should the method of sealing letters be revived, we may expect, with the resources of modern chemistry and the diversity of modern tastes, a polychromatic range of hues unknown to former ages.

NEGRO APHORISMS.

"Old times was too good to be true."

"When all de half-bushels gits de same size, you may look out for the millicoium."

"Folks ought to talk about de neighbors like de tombstones does."

"De old cow dat jumps de drawbars too much is practersin' for de tan-yard."

"De safety o' de turnup patch depends mo' on de size ob de turnups dan on de tallness of de fence."

"Lots o' hens los' deir eggs by braggin' on 'em too loud."

"A man's raisin'" (bringing up) "will show itself in de dark."

"Some folks medger distance by deir own roomatiz."

"Eben a mud-turtle kin clam a pine tree after de tree done fell on de groun'."

—*The Century.*

THE BOYS WHO DID NOT KNOW GUN-POWDER.

When a ship is beginning a battle the captain generally stations some boys to carry powder, a little at a time, from the magazine to the sailors who are loading the guns. The sailors call these boys "powder monkeys." Many a boy, probably, would like to be a powder monkey; unless, indeed, he might touch off the gun. That would be much more interesting. It is very needful for young men to know something about gunpowder, because it is used a great deal in work which men have to do; and still more because whenever there is a war and soldiers are called forth to defend the country, all who go must know how to load and fire guns. But powder is very dangerous. Grown people are entirely unwilling that a boy should have it unless he is of very prudent, careful habits, and also knows about its dangers.

There is a story that gunpowder was discovered by a dangerous explosion. A chemist was pounding and mixing some substances in a mortar when by accident a spark fell in and there was a burst of fire; and, when the frightened chemist looked into his mortar, what he had been pounding was all burned. But he said to himself: "A powder that will burst like that will be very useful. I must remember what I was mixing. Let me think; there was some saltpeter, some sulphur and some charcoal." This happened about five hundred years ago. By experiments people have found that a little more than one-third saltpeter, about one-sixth charcoal, and a little less than one-sixth sulphur, is a good mixture.

Common gunpowder is in black, shiny grains. For large cannons it is made in cakes with holes running through them, because, thus made, it will not burn quite so fast, and is less likely to burst the gun. And there is such a thing as white powder. Every boy ought to know how powder looks. There was once a vessel sunk having a cargo of powder on board, and when she was raised the owner tried drying the powder, but people told him it was spoiled, and he gave it to a cartman, telling him to throw it into the river. But the cartman spilled some lumps in the street and the boys found it, and thought it was coke, and built a bonfire with it. It exploded and hurt them. They were not at all to blame; but it is a pity they did not know how powder looks in cakes. Girls also should know. They are not fond of firing it, but they need to be careful when it is left about. Very lately a woman was groping

in a storeroom to kill the cockroaches which were running in and out of the trunks and boxes. To see better she lit a candle, and a spark dropped into the trunk and fell upon a parcel of powder which her husband kept there ready for the next time he should go gunning. A man ought to know better than to keep powder in such a careless way. This woman was very badly hurt.

There is no real danger that powder will explode unless it is lighted. It is not like some things which will burst if only one strikes them or throws them about. If you keep every sort of fire, spark, blaze, away from powder, it will do no harm. Why does it explode so violently? Why will it not blaze quietly? Because the burning separates the saltpeter into nitrogen gas and oxygen, and the oxygen unites with charcoal and sulphur to form two other gases which will fill, while they remain hot, a space about three thousand times as large as the powder was. This is done so quickly that everything around is pushed out of the way.

A HARD WAY.

No one has ever "crossed the Rubicon" from integrity and virtue to a life of vice, without finding it a path of remorse and tears. Mr. Moody said truthfully in one of his plain speeches, "There is not a day passes but you can read in the daily papers, 'The way of the transgressor is hard.'"

You go to the toms in New York City, and you will find a little iron bridge running from the police court, where the men are tried, right into the cells.

I think the New York officials have not been noted for their piety in your time and mine, but they had put up there in iron letters on that bridge, "The way of the transgressor is hard."

They know that is true. Blot it out if you can. God has said it. It is true. "The way of the transgressor is hard."

On the other side of that bridge they put these words, "A Bridge of Sighs."

I said to one of the officers, "What did they put that up there for?"

He replied that most of the young men—for most of the criminals are young men—as they pass over that bridge go over it weeping. So they call it the Bridge of Sighs.

"What made you put that other, 'The way of the transgressor is hard'?"

"Well," he said, "it is hard. I think if you had anything to do with prison you would believe that text, 'The way of the transgressor is hard.'"—*Once a Month.*

THE SPIDER WEB.

Who but a fairy
Ever lived in a house so airy?
A bit of cloud tied fast, as it were,
And framed of the finest Gossamer.
A wonderful, shining, silky house,
Swaying here in the sweet-briar boughs,
Sprite of some kind, queen of the air,
Must need be the one for a home so fair.

Does she, I wonder,
Stand these pale-pink blossoms under,
Dressed in a skirt of vapory blue,
All spangled over with drops of dew?
Does she wear a crown, and in her hand
Carry aloft a long gold wand?
Has she wings to fly with, gauzy green?
And where are the folks she rules as queen?

I look and linger,
And touch the web with careful finger;
When—in an eager, crafty way—
Out leaps a little gnome in gray!
The tiniest ogre that ever sate
And watched for prey at its castle gate,
His eight long arms so strong and bold
With which to seize, and strangle, and hold!

Should he discover
Some truant creature passing over—
A bee or fly on tired wing,
Careless and fond of loitering,
I wonder if a mimic roar
Would reach its ears from out its door,
"Fe, fi, fo, fum! fe, fi, fo, fum!"
I will have some! I will have some!

—*The Youth's Companion.*

ANCIENT BEADS IN AFRICA.

The Aggry and Po-po beads are much prized by the natives of Africa, but they defy all imitation. They are supposed to be ancient Egyptian, though they are not found with the mummies in Egyptian tombs. They sell, in Africa, for more than their weight in gold. Specimens of these beads have been found in Colchester, England. An explanation of this given by Mr. J. E. Price is, that, when the Romans occupied England, they had African slaves, who wore these beads. The beads are made of a transparent glass, which looks blue in light and yellow in shadow, and a colored pattern is run through the substance. All imitations of them are recognized by the natives.—*American Antiquarian.*

MORAL COURAGE.

In every school the difference is clearly marked between the boy who has moral courage and the boy who is mere pulp. The one knows how to say "No." The other is so afraid of being thought "verdant" that he soon kills everything pure and fresh and manly in his character, and dries up into a premature hardness of heart.

Five lads were once gathered in a room at a boarding-school, and four of them engaged in a game of cards, which was expressly forbidden by the rules. One of the players was called out. The three said to the quiet lad who was busy at something else:

"Come take a hand with us. It is too bad to have the game broken up."

"I do not know one card from another."

"That makes no difference," exclaimed the players. "We'll show you. Come along."

Now that was a turning point in that lad's life. He nobly said:

"My father does not wish me to play cards, and I will not disobey him."

That sentence settled the matter, and settled his position among his associates. He was the boy who could say "No," and henceforth his victories were made easy and sure. I well remember the pressure brought to bear in a college upon every young man to join in a wine drink or to take a hand in some contraband amusement. Some of the other sort got well rotted through with sensuality and vice. The Nehemiahs at college have been Nehemiahs ever since. The boy was the father of the man.—*Band of Hope.*

STRANGE OCEAN PASSENGERS.

A singular zoological collection, consigned to a dealer in this city, was landed recently on the Bremen Line pier at Hoboken from the steamer *Hapsburg*. There were animals from Africa and feathered songsters from the "blue Canary Isles." Six giraffes were hoisted trembling from the hold of the steamer and placed on the wharf. Two small elephants next appeared. A Nubian hippopotamus, antelopes from Abyssinia, monkeys, leopards, parrots, and macaws, helped to make up a miniature menagerie.

Pleasantries.

MR. AND MRS. WICKLE.—Old man Wickle and his wife, while walking along the street going home from a mite society, engaged in a quarrel.

"I am not going with you any more, Samuel," said Mrs. Wickle. "You are too old a man to cut up the way you did to-night. The idea of an old man who has the rheumatism so bad that he can't put his socks on mornings, going to a mite meeting and cavorting and romping as you have done to-night! I say it's a shame."

"I may have rheumatism," said the old man, "but I haven't got dyspepsia. I don't growl and snap at everybody. You have been growing worse for the last ten years. If you didn't have me to pick at I believe you'd die."

"I won't walk with a man that acts like a rhinoceros."

"How does a rhinoceros act?" asked the old man, thinking that he would catch her on natural history.

"Acts like a fool, that's how he acts," and Mrs. Wickle walked rapidly away, leaving the old man several paces behind. He finally caught up just as a young man came walking along.

"You are walking pretty fast," said the old gentleman.

His wife didn't say anything.

"It's clouding up," he remarked, "it must be going to rain."

The old lady made no reply, but the young man took in the situation.

"You are a villain!" he exclaimed addressing Mr. Wickle, "what do you mean by attempting to thrust your company upon a lady who does not want you? It's becoming too frequent for ladies to be insulted on the streets by loafers. Get back!"

The young man struck at Wickle. The old lady clubbed her umbrella, and exclaiming "that's my husband," gave the young man an undignified blow.

The old man encouraged his wife's strike for the union, jumped on the young man and held him while the rattling ribs of the umbrella fell on the youth's head with a sound like the falling hail stones.

"Samuel, no one can break up our domestic felicity," said his wife, after the battle.

"No, sir," said the old man. "When a man tries to destroy the domestic happiness of my household he catches my consolidated power of wrath."—*Boomerang.*

Religious Intelligence.

At Home.

A Baptist conference on the plan of the autumnal gatherings in England will be held in Brooklyn, commencing November 14 next.

The gifts of the Presbyterian Church South, for foreign missions, in the year just closed, were, in round numbers, \$60,000, an increase over the previous year of about \$2,600.

A proposition to divide the Protestant Episcopal Diocese of Western Pennsylvania was settled by an agreement to elect an assistant bishop. Several ineffectual ballots followed, and the election was finally put off until the October session of the Convention.

The Methodists have made arrangements to celebrate the one hundredth anniversary of the organization of their first Conference by a general Conference in Baltimore in December, 1884. In honor of the occasion they will raise a fund of \$2,000,000 to be applied equally to church extension, education, and foreign missions.

Baltimore has a population of about 340,000, and a church membership of 177,689. The Roman Catholic Church leads with a membership of 110,000. The Methodists come next, with 28,642; then the Lutherans, with 11,474; Protestant Episcopalians, 8,561; Baptists, 6,887; Presbyterians, 4,995; Reformed, 4,109; Friends, 1,003. The Catholic Church includes the whole Catholic population in the number above given, while membership of the Protestant churches has a stricter sense. The *News*, which gives the figures, concludes that there are in Baltimore at least 162,000 persons who are not members of any Christian church.

Abroad.

There are 26,000 names on the English clergy list, a gain of 6,000 in twenty-two years.

The Irish Presbyterian Synod has adopted resolutions strongly condemning the growing practice of sitting instead of standing during prayers.

The Roman Catholic missionaries to the Congo, of centuries since, imparted the art of reading to the people, and some fruit of their labor is still found. The knowledge of letters is tenacious.

The Germany and Switzerland Conference of the Methodist Episcopal Church reports this year 9,760 members and 2,359 probationers, the net gain in the total being 179. The amount raised toward self-support was \$75,764.

One of the Hungarian bishops, Strossmayer by name, regards the union of the Catholic and Greek Churches among the Southern Slavs as his great life mission. He has recently issued a pastoral letter on the subject, in the course of which he says:—"I shall probably not live long enough to accomplish my purpose. I promise, however, that immediately after my death, together with Saints Peter and Paul, I shall bravely approach the throne of the Most High and implore of Him the fulfillment of this my favorite wish."

Alexandra Palace, London, was given up recently a whole day to the Salvation Army, who held their seventeenth anniversary therein. The sale of intoxicating liquors was stopped for the occasion and there was a procession around the race-course, the Salvationists marching four abreast and making a procession half a mile long. Thirty thousand people visited the Palace during the day, and a letter was read from the Queen, expressing gratification at the good work of the Army, but declining to subscribe toward the purchase of the Grecian theater.

Before the first missionaries of the London Society went to New Guinea, about ten years ago, there was but little known of the geography of the eastern half of the Southern Coast, although it is so near to Australia. It was a coast which sailors were most happy to avoid, and when the missionaries went out to make an attempt at the conversion of the almost unknown savages the two facts that stood out most prominently before them were the deadly character of the climate and the savagery of the natives. The outlook was not promising; but the beginning was courageously made and the results have justified the risk and cost of the enterprise. The missionaries have done much in exploration. They have ascended the Fly river a long distance and found a manly people, among whom it is hoped sooner or later the gospel may be preached. They have also discovered the Baxter river and drawn a map of the southeastern coast, which fills up the broad gaps in existing maps. The exploration of the Fly river drew from the Royal Geographical Society a high encomium, and a medal was awarded the explorers. The Society said it was one of the most remarkable trips on record.

The Allgemeines Evangelisch-Lutherische Kirchenzeitung states that a new Sunday Law was accepted in the Canton of Zurich, Switzerland, on May 21, by 26,729 votes against 17,945. Its provisions are deemed to be on the whole very satisfactory, and justify the hope that much will be effected thereby toward a better observance of the Lord's day and certain holidays, especially Good Friday and Ascension Day. All labor from which come noise and bustle, is forbidden on those days. Employers may not com-

pel their employees to do work that prevents the latter from the enjoyment of an appointed day of rest. Urgent cases excepted, officials are not required to grant to any person a hearing, and no one may be summoned before them on such days. Shops and stores are to be closed in the forenoon of Sunday through the hours of divine service, also on holidays during service in the afternoon. The exercises of firemen and target-shooters are not permitted on holidays, neither, as a general rule, on Sunday within the hours of morning service, and can be allowed on the latter day only when divine services are not disturbed thereby. Also noisy amusements, public processions with music, etc., are not permitted during the hours of service on Sunday mornings, and on the afternoons of holidays. No theatrical representation or other similar spectacular performances may take place. Dancing is subject to the same restrictions.

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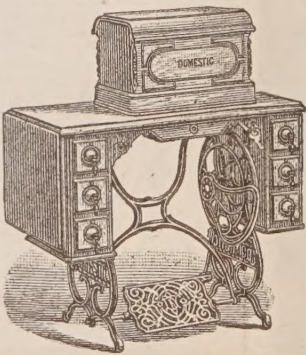
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Have no Superior in tone and workmanship

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CORALINE CORSETS.

The great superiority of Coraline over horn or whalebone has induced us to use it in all our leading Corsets.

\$10 REWARD will be paid for any corset in which the Coraline breaks with six months ordinary wear.

Price by mail, W. B. (containing), \$2.50; Abdominal, \$2.00; Health or Nursing, \$1.50; Coraline or Flexible Hip, \$1.25; Misses', \$1.00.

For sale by leading merchants.

Beware of worthless imitations boned with cord.

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Lawrence, Kan., offers to investors the best securities in the market. FIRST MORTGAGE LOANS upon improved farms. Interest and principal paid on day of maturity in New York. Funds promptly placed. Large experience. No losses. Send for circular, references and sample forms.

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\$7.77 A YEAR and expense to agents. Outfit Free. Address F. O. YICKERY, Augusta, Maine.

1882. 1882.

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AND

PERIODICALS

FOR

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PUBLISHED BY THE

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A monthly Magazine for Young Men and Women and for Sunday-school Teachers. The Sunday-school has a special Department, in which are the *Lessons and Comments, or Notes for use of Teachers.* A valuable assistant in the study and teaching of the Sunday-school Lessons from the Reformed standpoint.

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T. S. Arthur's great work, with eight illustrations, in cheap form (just as good for the real thing) sold for \$1—lowest price ever sold. (See Porter & Co.'s list—and thirty-nine extra copies sent to distribute sent FREE (all postpaid). Most thrilling and forcible temperance book extant. Costs nothing to scatter it on this plan. The Temperance Revolution, 46 Adams Street, Chicago.

GOLD MEDAL, PARIS, 1878.

BAKER'S

Breakfast Cocoa.

PHILADELPHIA MARKETS.

Wholesale Prices.

Monday, August 7.

FLOUR.—We quote the whole range of prices as follows: Supers at \$2.75@3; winter extras at \$3.37@4. Pennsylvania family at \$5.25@5.50, some fancy lots higher; Ohio and Indiana do. at \$5.75@6.25, chiefly at \$6@6.25; St. Louis and Southern Illinois do. at \$5.75@6.50; winter patents at \$7@8; Minnesota sound bakers' extras at \$6@7 for clear and \$7@7.50 for straight, and do. patents at \$7.50@8.75. Rye Flour was inactive at \$3.50 for Western, and \$3.75 for fresh ground old crop Pennsylvania.

WHEAT.—Sales of 3000 bushels Delaware fultz on track at \$1.14; 1200 bushels do. long berry do. at \$1.17; 1200 bushels steamer in elevator at \$1.10; 1000 bushels Jersey red afloat at \$1.16; 1000 bushels do. do. at \$1.15; 500 bushels do. do. dook at \$1.14; 2500 bushels No. 2 red spot in elevator at \$1.14; 15,000 bushels do. August at \$1.13; 50,000 bushels do. do. at \$1.13; and 5000 bushels do. do. at the close at \$1.13; 10,000 bushels September at \$1.13, closing at that bid and \$1.13; 5000 bushels October at \$1.14, closing at that bid and \$1.14 asked, with \$1.13 bid and \$1.15 asked for November.

CORN.—Sales of 1200 bushels rejected track and grain depot at \$3.40@3.90; 3000 bushels No. 3 mixed in grain depot at \$3.40; 1200 bushels do. yellow do. at \$3.40; 2400 bushels steamer mixed track at Richmond at \$3.40@3.90; 1800 bushels sail mixed in Twentieth street elevator and grain depot at \$3.40@3.90; 10,000 bushels sail mixed August in elevator at \$3.40, closing at that asked and \$3.40 bid; 25,000 bushels September at \$3.40, closing at \$3.40 bid and \$3.40 asked, with \$3.40 bid and \$3.40 asked early, and \$3.40 bid and \$3.40 asked at the close for October, and \$3.40 bid and \$3.40 asked for November.

OATS.—Sales of 500 bushels Jersey new mixed dock at \$5.00; 500 bushels do. stained white dock at \$4.00; 1000 bushels do. new ungraded do. do. at \$3.00; 1 car No. 2 new Pennsylvania white at \$2.00, with fancy heavy lots quoted at 70c; 1 car rejected o'd mixed at 60c, and 3 cars No. 2 mixed at 68@69c, chiefly at 68@69c for old, with No. 3 old white quoted nominally at 73@74c, and No. 2 do. do. at 75@76c; 5000 bushels No. 2 white August at \$5.00, closing at \$5.00 bid and \$5.00 asked; 25,000 bushels September at \$4.75, closing at \$4.75 bid and \$4.75 asked, with \$4.75 bid and \$4.75 asked for October, and \$4.75 bid and \$4.75 asked for November.

RYE. was scarce and wanted at \$2.75c, as to quality, location and quantity.

STEARNS.—Raw continued quiet at 7 3-16@7 7-8c for fair to good refining muscovades. Refined were quiet and steady at 9 1-2c for cut loaf; 9 1-2c for crushed and powdered; 9 1-2c for granulated; 9 1-2c for mould A, and 9 1-2c for standard A's.

PROVISIONS.—We quote Mess Pork at \$22.50@23; shoulders in salt at 10c; do. smoked, 10 1-2@11c; pickled shoulders, 10 1-2@10 1-2; smoked, do. 12@12 1-2; pickled bellies, 13 1-2@14c; loose butchers' Lard, 12 1-2c; prime steam do. \$13@13 1-2; city kettle do. 13 1-2@13 1-2; Beef Hams, \$22@23 for new; smoked Beef, 16 1-2@18c; sweet-pickled Hams, 13@13 1-2, smoked do., 15 1-2@16c; extra India Mess Beef, \$34@35, f. o. b.; city family do. \$20, and packet do. \$16.50 in barrels. City Tallow, quiet at \$3c for prime in hog-heads.

POULTRY.—Old were in fair demand and steady at 12@14c for mixed lots and 15@16c for all hens. Springs were more plentiful and easier at 16c to 19c for medium to large, as to quality.

BUTTER.—We quote Pennsylvania and Western creamery extras at 25@26c; good to prime, 22@24c; do. imitation, 18@22c; Bradford fresh, tubs, nominally 24@25c; do. firsts, 22@23c; York State tubs fresh extras 23@24c; do. firsts, 21@22c; Western extras fresh, 21@22c; do. good to prime, 16@19c; factory, 15@18c; common shipping grades, 13@14c; medium, do., 14@15c; grease, 4@6c; prints, choice to fancy, 32@33c; do. firsts, 27@30c; do. seconds, 20@25c.

CHEESE.—We quote New York factory choice full cream at 1 1-2c; do. fair to good, 1 1-2@1 1-2c; Ohio flat, fine, 10c; do. fair to good 9@9 1-2c; Pennsylvania part skims, 6@6 1-2c, and do. full skims, 2@2 1-2c.

EGGS.—On "Change 23c was bid and 24c asked for fresh Western, and 24c was bid for round lots of near-by stock.

HAY AND STRAW.—Average price during week: Prime Timothy, 95c@\$1.05 per 100 lbs.; mixed 85@90c, per 100 lbs.; Straw, 69@70c, per 100 lbs.

PETROLEUM.—The market was quiet and unchanged at 6 1-2c for refined in barrels, and 9 1-2c for do. in cases.

Live Stock Prices.

The receipts for the week were: Beesves, 3,700; Sheep, 12,000; Hogs, 3,000; previous week: Beesves, 3,700; Sheep, 14,000; Hogs, 3,100.

BEEF CATTLE were active and prices were 1@4c higher. Quotations: Extra, 7 1-2@8c; good, 6 1-2@7c; medium, 5 1-2@6c; common, 4 1-2@5c; fat cows, 3 1-2@4c.

MILK COWS were fairly active at \$30@60, with sale of extra graded at \$85.

SHEEP were in good demand and prices were well maintained. Lambs were in good request and closed firmer, although sales of a number of culls were made at 2 1-2c per pound. Stock ewes were in poor demand at 4@4 1-2c, while good calves were wanted at fair figures. Quotations: Extra, 5 1-2@5 1-2c; good, 4 1-2@5c; medium, 4 1-2@4 1-2c; common, 3 1-2@4c; culls, 3@3 1-2c; lambs, 3 1-2@7 1-2c; calves, 6@7 1-2c.

HOGS were in fair demand. Quotations: Good, 12@12 1-2c; medium, 11 1-2@12c.

DRESSED MEATS.—Dressed Beesves were active and closed at 8@11c, the former rate for low Texans and cows. Sales last week: Thor. Bradley, 107 head, 8 1-2@11c; W. H. Brown, 115 head, 7 1-2@11c; A. A. Boswell, 105 head, 8@10 1-2c; C. S. Douglas, 80 head, 7 1-2@11c; J. F. Lowden, 40 head, 7 1-2@10 1-2c; Harlan & Bro., 67 head, 8 1-2@11c. Dressed Sheep were active. Samuel Stewart sold 730 head at 8@9 1-2c, and 73 head dressed lamb at 11 1-2@13c.

The notice of our readers is called to the advertisement of Ridge's Food in another column. At this season, when so many little ones are suffering from insufficient food and the various diseases incident to the heated term, it is with pleasure we call attention to an article which is not a medicine, and which, by 15 years of use here and 25 in England, has justly merited the rank it holds with the public. All interested are invited to send to Woolrich & Co., Palmer, Mass., for pamphlet treating care of Infants, Composition of the Food, &c.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Royal Baking Powder Co., New York.

\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address: Tux & Co. Augusta, Maine.

JAMES PYLE'S



PEARLINE

The BEST COMPOUND

EVER INVENTED FOR

WASHING CLOTHING.

and everything else, in Hard or Soft Water, without danger to fabric or hands.

Saves Labor, Time, and Soap, amazingly, and is of great value to housekeepers. Sold by all Grocers—but see that **PEARLINE** is the only safe article, and always bears the name of JAMES PYLE, New York.

Going to Summer Quarters.

Important Notice to Families and Travelers generally.

The courtesies of the entire establishment (in close proximity to the Broad street station for the New York, Baltimore, Washington and all western trains) are freely extended. Beside the vast stocks of ladies' gents' and children's suits, dry goods, fancy goods, carpets and house furnishing, there is a spacious waiting-room, picture gallery, lunch-room and toilet-room.

The new department of public comfort, with wash-rooms, closets, new lunch-rooms, for both ladies and gentlemen, will be opened 1st August. Baggage can be left and checked while persons are visiting.

Philadelphia is so cheap a place for shopping that there is often a saving of more than railroad fares.

John Wanamaker.

Thirteenth and Chestnut and Market Streets, Philadelphia.



The King of the body is the brain; the stomach its main support; the nerves its messengers; the bowels, the kidneys and the pores its safe guards. Indigestion creates a violent revolt among these attaches of the regal organ, and to bring them back to their duty there is nothing like the regulating, purifying, invigorating, cooling operation of TARRANT'S SELTZER. It renovates the system and restores to health both the body and the mind.

SOLD BY ALL DRUGGISTS.

RIDGE'S FOOD

FOR INFANTS AND INVALIDS

THE MOST RELIABLE FOOD IN THE WORLD FOR INFANTS AND CHILDREN

SOLD BY DRUGGISTS

THE BEST DIET FOR INVALIDS AND OLD PEOPLE

FOUR SIZES .35 .55 1.00 1.75

Woolrich & Co. CHEVERLY LABEL.

THE HORIZONTAL ICE CREAM FREEZER BEATS THE WORLD
C. G. BLANCHLEY, Manufacturer,
(Send for Price List) 308 Market St., Philadelphia, Pa.
(2 to 40 Qts.) SAVES TIME, ICE, LABOR

\$47 A MONTH and board in your country. Men or Ladies. Pleasant in Address.
P. W. ZIEGLER & CO., Box 80, Phila., Pa.

THRESHERS

\$5 to \$20 per day at home. Samples worth \$5 free. Address: Hyinson & Co., Portland, Maine.

DONT BE A CLAM.

Clams are not the proper model for a human being to take pattern by. They are set in their old ways. They open their shells to take their accustomed food, but shut up very tight when anything new comes along. FOR THEY ARE CLAMS, and don't propose to allow anything to penetrate their thick shells that was unknown to their grandfather clams or their grandmother clams.

Clams are not a good thing for a Farmer to copy after, or a Merchant to copy after; for a Boy or Girl to copy after, or for a Housekeeper to copy after.

When a Farmer is shown a butter-worker or a grain-binder, a patent churn or a potato-weeder, he should not act the Clam; he should remember how farm work has been lightened by the mower and reaper, the horse-rake and the horse hay-fork, and many other improvements, and should take time to examine the new idea. In other words, DONT BE A CLAM.

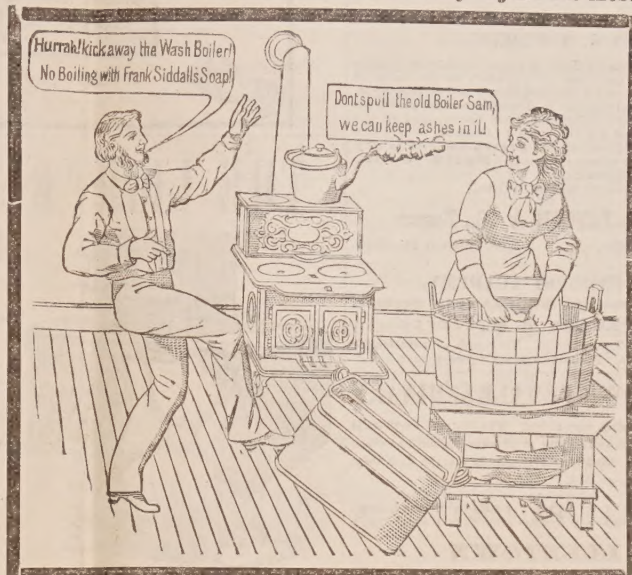
When a clothes-wringer, or an ironing machine or any other new plan is offered to a Housekeeper, the HOUSEKEEPER SHOULD NOT BE A CLAM. It is not a sign of intelligence to hold out against the improvement that science is bringing to help the human race in its fight for bread and butter, but a sign of prejudice, and prejudice is a sign of ignorance. So Dont be a Clam.

AND NOW FOR OUR LITTLE STORY ABOUT

THE FRANK SIDDALLS SOAP

Which has made a great improvement in housekeeping, resulting in a new way of washing clothes. It interests every Woman, whether Wife or Servant Girl, and every Man, whether married or single, for it does away with Scalding and Boiling on wash-day; it does away with the nasty smell from scalding and boiling the clothes; it does away with the hot fire that heats the house from the roof to the kitchen; it does away with the steam that spoils furniture and wall paper; it makes the Clothes clean, sweet and beautifully white; it enables the wash to be done in less than half the usual time, and the Clothing will last far longer, for the soap does away with much of the rubbing, and it is the hard rubbing that wears out clothes. Dont be a Clam.

Even a Person of Only Ordinary Intelligence will Know for Certain that a Soap that Agrees with the Most Delicate Skin cannot Possibly Injure the Most Delicate Fabrics Washed with it.



It is a soap made of pure, sweet tallow. No soap fat! No kitchen grease! No slaughter-house offal! Pure tallow, sweet enough to use for cooking purposes! Better for toilet than toilet soap! Better for shaving than shaving soap! Better than Castile Soap for Washing Cuts, Sores, Burns and Bruises. The best Soap for Washing a Baby.

AND NOW FOR THE MOST LIBERAL PROPOSITION EVER MADE to the PUBLIC:

First ask your Grocer for The Frank Siddalls Soap. If he don't have it on sale and don't care to accommodate you, then write to the office for a cake for trial. First, inclose ten cents, in money or stamps. Second, say you saw the advertisement in THE MESSENGER. Third, promise in your letter that you will have the Soap used THE FIRST WASHDAY AFTER YOU GET IT. Fourth, promise that you will see that EVERY DIRECTION SHALL BE EXACTLY FOLLOWED. Of course only one cake must be sent for, as it is very expensive to send even one cake. It has to be put in an iron box that costs 6 cents, as the Post-Office rules will not allow Soap to be sent through the mail in pasteboard boxes, 15 cents in postage stamps will have to be put on each cake, and yet a cake will be sent for 10 cents if the person who sends make these promises.

AND THE RESULT WILL BE A GREAT BOON TO ALL HOUSEKEEPERS WHO ARE NOT CLAMS.

And pray, who wants to be classed under the head of Clams? Will not every housekeeper be only too glad to hear of an easier, better, quicker and cheaper way of washing clothes?

EASIER, because it does away with all the hard work.

BETTER, because the wash looks better and irons easier.

QUICKER, because the wash can be done in half the usual time.

CHEAPER, because the saving in fuel more than pays for the Soap.

AND NOW KICK AWAY THE OLD WASH-BOILER

And next wash-day give one honest trial to the sensible, easy, genteel and ladylike Frank Siddalls Way of Washing Clothes.

It is sold at wholesale by every Grocer in Philadelphia, and by the great Jobbing Grocers of New York City, and in nearly every city, town and village in the United States, so that there will be no excuse for a storekeeper not buying it when his customers ask for it. Thurber, Leggett & Co., Burkhalter & Co., Austin, Nichols & Co., R. C. Williams & Co., Woodruff, Spencer & Stout, and forty other of the leading New York Jobbers are handling it largely, and of course if it pays them to handle it it will pay the Country Merchant to handle it.

DIRECTIONS FOR THE FRANK SIDDALLS WAY OF WASHING CLOTHES:

A washboiler MUST NOT be used, NOT EVEN to HEAT the WASH-WATER, and as the wash-water must only be lukewarm, a small kettle answers for a large wash.

Be sure to heat the water in the tea-kettle the first time, no matter how odd it seems. A wash-boiler which stands used several days at a time will have a deposit formed on it from the atmosphere, in spite of the most careful housekeeper, which injures some of the delicate ingredients that are in this Soap. Wash the White Flannels with the other White Pieces.

FIRST.—Dip one of the garments in the tub of water. Draw it out on the wash-board and rub the Soap over it VERY LIGHTLY, being particular not to miss soaping any of the soiled pieces. THEN ROLL IT IN A TIGHT ROLL, just as a piece is rolled when it is sprinkled for ironing; lay it in the bottom of the tub under the water, and go on until all the pieces have the Soap rubbed on them and are rolled up. THEN GO AWAY FOR 20 MINUTES TO ONE HOUR—BY THE CLOCK—AND LET THE FRANK SIDDALLS SOAP DO ITS WORK.

NEXT.—AFTER SOAKING THE FULL TIME commence rubbing the clothes LIGHTLY on the wash-board, AND THE DIRT WILL DROP OUT; turn the garments inside out to get at the seams, but DON'T use any more Soap; DON'T SCALD OR BOIL A SINGLE PIECE, OR THEY WILL TURN YELLOW and DON'T wash through TWO suds. If the wash-water gets too dirty, dip some out and add a little clean water.

If a streak is hard to wash, rub some more soap on it and throw back in the suds for a few minutes.

NEXT comes the RINSING—WHICH IS ALSO TO BE DONE IN LUKEWARM WATER, and is for the purpose of getting all the dirty suds out, and is to be done as follows: Wash each piece lightly on the wash-board through the rinse-water (without using any more soap), and see that all the dirty suds are got out. ANY SMART HOUSEKEEPER WILL KNOW JUST HOW TO DO THIS.

NEXT the BLUEWATER, which can either be lukewarm or cold. Use little or no blueing, FOR THIS SOAP TAKES THE PLACE OF BLUEING. Stir a piece of the Soap in the blue-water UNTIL THE WATER GETS DECIDEDLY SOAPY. Put the clothes through this soapy blue-water, wring them and hang up to dry WITHOUT ANY MORE RINSING and WITHOUT SCALDING OR BOILING A SINGLE PIECE.

Afterwards soap Colored Pieces and Colored Flannels, let stand 20 minutes, and wash the same way, making the last rinse-water soap.

ADDRESS ALL LETTERS TO OFFICE FRANK SIDDALLS SOAP.

718 CALLOWHILL ST., PHILA.